

॥ श्रीगणेश ॥

# RIG VEDA

## VOLUME X

Complete in 22 volumes

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*Mantras in Sanskrit*  
with English Translation and Transliteration

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DAY PUBLICATION DIVISION

*Translated by*  
Haranil Sanyal Prakash Sarasonani  
Sanyal San Vidyalankar

# RIG VEDA

(Volume X)

ऋग्वेद

दशमो भागः

# RIG VEDA

## Volume X

[Book IX, Hymns 1-114]

# ऋग्वेद

दशमो भागः

[नवमं मण्डलम्, सूक्तानि 1-114]

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प्रकाशक १९९९

# ऋग्वेद संहिता

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RGVEDA SAMHITA



# ऋग्वेद संहिता

## नवमं मण्डलम्

( १ ) प्रथमं सूक्तम्

(१-१०) दशचस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१६॥ स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥१॥  
रक्षोहा विश्वचर्षणिरभि योनिमयोहतम् । द्रुणां सधस्थमासदत् ॥२॥  
वरिवोधातमो भव मंहिष्ठो वृत्रहन्तमः । पर्षि राधो मघोनाम् ॥३॥  
अभ्यर्ष महानां देवानां वीतिमन्धसा । अभि वाजमुत श्रवः ॥४॥

1.

Svādishṭhaya mādishṭhaya pāvasva soma dhārayā | in-  
drāya pātave sutāḥ || 1 || rakshohā viśvācarshanir abhī yō-  
nim āyohatam | drūṇā sadhāstham āsadat || 2 || varivodhā-  
tamo bhava mánhishṭho vṛtrahāntamaḥ | pārshī rādho ma-  
ghónām || 3 || abhy ārsha mahánām devānām vītín āndhasā |  
abhī vājam utá śrávaḥ || 4 ||

# ṚGVEDA SAMHITĀ

## BOOK NINE

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1

O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self. 1

It is all-beholding, and a destroyer of the wicked, when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. 2

May you be the lavish giver of wealth, most bounteous, the subduer of enemies and may you bestow on us the riches of the affluent. 3

Flow onward to the sacrifice with Nature's bounties and flow here for our strength and fame. 4

त्वामच्छा चरामसि तदिदर्थं दिवेदिवे । इन्दो त्वे न आशसः ॥५॥

tvām āchā caramasi tād id  
ārtham divé-dive | índo tvé na āśāsah ॥ 5 ॥ 16 ॥

॥१७॥ पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता । वारेण शश्वता तना ॥६॥  
तमीमर्षीः समर्य आ गृभ्णन्ति योषणो दश । स्वसारः पार्ये दिवि ॥७॥  
तमीं हिन्वन्त्यग्रवो धर्मन्ति बाकुरं दतिम् । त्रिधातुं वारुणं मधु ॥८॥

punāti te parisrūtaṁ sōmaṁ sūryasya duhitā | vāreṇa  
śāśvatā tānā ॥ 6 ॥ tān im ānyih samaryā ā grībhṇānti yó-  
shaṇo dāṣa | svāsārah pārye divi ॥ 7 ॥ tān im hinvanty  
agrāvo dhāmanti bākuraṁ dṛitim | tridhātu vāraṇām mādhu  
॥ 8 ॥

अभीक्ष्णमघ्न्या उत श्रीणन्ति धेनवः शिशुम् । सोममिन्द्राय पातवे ॥९॥  
अस्येदिन्द्रो मदेष्वा विश्वा वृत्राणि जिघ्रते । शूरो मघा च मंहते ॥१०॥

abhimām āghnyā utā śrīṇānti dhenávaḥ śiṣum | só-  
mam índrāya pátave ॥ 9 ॥ asyéd índro mādeshv ā víṣvā  
vritráṇi jighrate | śūro maghā ca maṇhate ॥ 10 ॥ 17 ॥

O dropping divine elixir, we come to you only; this divine worship, offered day by day, is for you only; our invocations are to you alone, and to none else. 5

May the dawn, the daughter of the sun, purify this elixir; your elixir of divine love is gushing in streams through the eternally outstretched ultra-psychic fleecy filter. 6

The ten sister-fingers seize you in the sacrifice (for cleansing the stems of plant with water and squeezing out the sap) on the auspicious day. 7

The fingers carry the plant of the elixir. They, the enlightened priests, crush it and squeeze out the glittering sap on the water skin. The sweet sap is imbibed with three qualities (of invigorating body, mind and intellect), and is enemy-averting. 8

The inviolable kine mingle this fresh celestial elixir with their milk for the enjoyment of the aspirant, the resplendent self. 9

In the exhilaration of this devotional elixir, the aspirant self smites all evil tendencies and bestows prosperity (on the devotees). 10

( २ ) द्वितीयं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ पवस्व देववीरति पवित्रं सोम रंह्या । इन्द्रमिन्दो वृषा विश ॥१॥  
 आ वच्यस्व महि प्सरो वृषेन्दो द्युम्वत्तमः । आ योनिं धर्णमिः सदः ॥२॥  
 अधुक्षत प्रियं मधु धारा सुतस्य वेधसः । अपो वसिष्ठ सुक्रतुः ॥३॥  
 महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धवः । यद्रोभिर्वासयिष्यसे ॥४॥  
 समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिवः । सोमः पवित्रे अस्मयुः ॥५॥

2.

Pávasva devavír áti pavítṛam soma rāṇhya | índram  
 indo vṛishá viṣa || 1 || á vacyasva máhi psáro vṛishendo  
 dyumnávattamah | á yónim dharnasīḥ sadah || 2 || ádhu-  
 kshatá priyám mádhu dhārā sutásya vedhásah | apó vasi-  
 shṭa sukrátuh || 3 || mahántam tva mahír ānv āpo arshanti  
 síndhavah | yád góbhīr vasaṃishyāse || 4 || samudró apsú  
 māmṛije viṣṭambhó dharuṇo diváh | sómah pavítṛe asma-  
 yúh || 5 || 18 ||

॥१९॥ अचिक्रददृषा हरिर्महान्मित्रो न दर्शतः । सं सूर्येण रोचते ॥६॥  
 गिरस्त इन्द्र ओजसा मर्मज्यन्ते अपस्युवः । याभिर्मदाय शुम्भसे ॥७॥  
 तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे । तव प्रशस्तयो महीः ॥८॥

acikradad vṛishā hārīr mahān mitrō na darśatāḥ | sām  
 sūryeṇa rocate || 6 || gīras ta īnda ōjasa marmajyānte apas-  
 yuvah | yābhīr mādāya śumbhase || 7 || tāṃ tva mādāya  
 ghrīshvāya u lokakṛitnūm īmahe | tāva praśastāyo mahīḥ  
 || 8 ||

O elixir of joy-divine, dear to Nature's bounties (or sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer. 1

O blissful elixir, the mighty showerer (of blessings) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position. 2

The stream of the effused creative juice of bliss furnishes the joy-giving milk. Rich in qualities and reactions, it is mingled with waters. 3

When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you. 4

The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic fleecy filter). 5

This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun. 6

O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration. 7

We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration. 8



अ॒स्मभ्य॑मि॒न्दवि॒न्द्र्यु॒र्मध्वः॑ पव॒स्व धा॒रया॑ । पर्जन्यो॑ वृष्टि॒मौ इ॒व ॥९॥  
गो॒षा इ॒न्दो नृ॒षा अ॒स्यश्वा॑सा वा॒जसा॑ उ॒त । आ॒त्मा य॒ज्ञस्य॑ पू॒र्व्यः ॥१०॥

asmābhyam indav indrayūr mādhyah pavasva dha-  
rayā | parjanyaṃ vṛṣṭimau iva ॥ 9 ॥ goṣā indo nṛṣhā asy  
aśvasā vājasā uta | atma yajñasya purvyaḥ ॥ 10 ॥

( ३ ) तृतीयं सूक्तम्

( १-१० ) दशर्वस्यास्य सूक्तस्याजीगर्तिः शुनःशेषः ( कृत्रिमो वैश्वामित्रो देवरातः ) ऋषिः । पवमानः  
सोमो देवता । गायत्री छन्दः ॥

॥२०॥ ए॒ष दे॒वो अम॑र्त्यः पर्ण॒वीरि॑व दी॒यति॑ । अ॒भि द्रो॑णा॒न्यास॑दम् ॥१॥  
ए॒ष दे॒वो वि॒पा कृ॒तोऽति॑ ह॒रांसि॑ धावति । प॒वमा॑नो अ॒दाभ्यः॑ ॥२॥  
ए॒ष दे॒वो वि॒प॒न्युभिः॑ प॒वमा॑न ऋ॒तायु॑भिः । ह॒रि॒र्वाजा॑य मृ॒ज्यते॑ ॥३॥  
ए॒ष वि॒श्वानि॑ वा॒र्या शू॒रो य॒न्निव॑ स॒त्वभिः॑ । प॒वमा॑नः सि॒षास॑ति ॥४॥  
ए॒ष दे॒वो रथ॑र्यति प॒वमा॑नो द॒शस्य॑ति । आ॒विष्कृ॑णोति व॒ग्वनु॑म् ॥५॥

3.

Eshā devō amartyah parnavir iva diyati | abhi drōṇānyāśadam ॥ 1 ॥  
eshā devō vipā kṛitō 'ti hvārānsi dhāvati | pāvamaṇo ādābhyah ॥ 2 ॥  
eshā devō vipanyūbhiḥ pāvamaṇa ṛitāyūbhiḥ | hārīr vājaya mṛijyate ॥ 3 ॥  
eshā viśvāni vārya śūro yann iva sātvaḥ ॥ 4 ॥  
eshā devō ratharyati pāvamaṇo daśasyati | avīṣh kṛiṇoti vagva-  
nūm ॥ 5 ॥ २० ॥

O love divine, you are dear to the resplendent self. May you shower upon us streams of ambrosia, like a raining cloud. 9

O love divine, you are the giver of milch-kine, of children, of horses, and of food; you are the primeval soul of the cosmic sacrifice. 10

## 3

This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels. 1

This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions. 2

This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle. 3

This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us. 4

This love divine, as it drops, hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds. 5



॥२१॥ एष विप्रैरभिष्टुतोऽपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥६॥  
 एष दिवं वि धावति तिरो रजांसि धारया । पवमानः कनिकदत् ॥७॥  
 एष दिवं व्यासरतिरो रजांस्यस्पृतः । पवमानः स्वध्वरः ॥८॥  
 एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्पति ॥९॥  
 एष उ स्य पुरुवतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

esha viprair abhīṣṭuto 'pó devó ví gāhate | dádbad  
 rātnāni dāśuṣhe || 6 || esha divaṃ ví dhāvati tiró rājānsi  
 dhārayā | pávamánaḥ kánikradat || 7 || esha divaṃ vy ásarat  
 tiró rājānsy ásprītaḥ | pávamánaḥ svadhvarāḥ || 8 || esha  
 pratnéna jánmanā devó devébhyaḥ sūtāḥ | hāriḥ pavítre  
 arshati || 9 || esha u syā puruvrató jajñāno janáyama īśhaḥ |  
 dhāraya pavate sūtāḥ || 10 || 21 ||

( २ ) चतुर्थं सूक्तम्

( १-१० ) दशर्चस्यास्य सूक्तस्याङ्गिरसो हि ण्यम्नुष ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२२॥ सना च सोम जेषि च पवमान महि श्रयः । अथा नो वस्यसमृद्धि ॥१॥  
 मना ज्योतिः सना स्वर्विश्वा च सोम सौभगा । अथा नो वस्यसमृद्धि ॥२॥  
 सना दक्षमुत क्रतुमप सोम मृधौ जहि । अथा नो वस्यसमृद्धि ॥३॥

4.

Sānā ca soma jēṣhi ca pávamána mahi śrávaḥ | áthā  
 no vāsyaśas kṛīḍhi || 1 || sánā jyótiḥ sánā svār víśvā ca  
 soma saúbhagā | áthā --- || 2 || sánā dāksham utá krátum  
 ápa soma mṛídho jahi | áthā --- || 3 ||

This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters. 6

Away it rushes with its stream across the high regions into heaven and roars as it flows on. 7

Having completed the sacrificial rites, it goes to heaven across the inviolable regions. 8

The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties. 9

This elixir of love divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification. 10

## 4

O love divine, most nourishing, may you welcome (enlightened persons in the holy rites); win over (the enemies) and make us happy and prosperous. 1

O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous. 2

O divine bliss, give us strength, give us wisdom, drive away our adversities and make us happy and prosperous. 3

पवीतारः पुनीतन् सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥  
 त्वं सूर्ये न आ भज तव कृत्वा तवोतिभिः । अथा नो वस्यसस्कृधि ॥५॥

pāvītāraḥ punītana  
 sómam índrāya pátave | áthā — || 4 || tvám sūrye na á  
 bhaja táva krátvā távotíbbhiḥ | áthā — || 5 || २ ||

॥२३॥ तव कृत्वा तवोतिभिर्ज्योत्स्नैश्च सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥  
 अभ्यर्ष स्वायुध सोमं द्विवर्हसं रयिम् । अथा नो वस्यसस्कृधि ॥७॥  
 अभ्यर्षानपच्युतो रयिं समत्सु सासहिः । अथा नो वस्यसस्कृधि ॥८॥

táva krátvā távotíbbhir jyók paśyema sūryam | áthā —  
 || 6 || abhy ārsha svāyudha sóma dvivárhasam rayīm | áthā  
 — || 7 || abhy ārshānapacynto rayīm samātsu sāsaḥiḥ | áthā  
 — || 8 ||

त्वां यज्ञैरवीवृधन्पवमानं विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥  
 रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर । अथा नो वस्यसस्कृधि ॥१०॥

tvām yajñair avivṛidhan pāvamāna vídharmaṇi |  
 áthā — || 9 || rayīm naṣ citrām aśvinam índo viśvāyuma á  
 bhara | áthā — || 10 || २३ ||

O priests, press out joy-giving elixir to please the aspirant self, and make us happy and prosperous. 4

O blissful elixir, by your power and protections, may we live long to enjoy the sun. Please make us happy and prosperous. 5

By your wisdom and protections, may we be able to behold the sun for a long time. Please make us happy and prosperous. 6

O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make us happy and prosperous. 7

O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous. 8

O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous. 9

O blissful Lord, bring to us varied wealth, abundant in cattle, and a full life. Please make us happy and prosperous. 10

( ५ ) पञ्चमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य काश्यपोऽसिनो देवलो वा कषिः । (१) प्रथमर्चं हव्यः समिद्धो वाग्निः, (२) द्वितीयाशस्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्यां बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उपासानक्ता, (७) सप्तम्या दैव्यो होतारो प्रचेतसो, (८) अष्टम्यास्तिस्रो देव्यः सगन्नीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । (१-७) प्रथमादि-सप्तर्चां गायत्री, (८-११) अष्टम्यादिवत्तृणानुष्टुप् छन्दसी ॥

॥२४॥ समिद्धो विश्वतस्पतिः पवमानो वि राजति । प्रीणन्वृषा कनिकदत् ॥१॥  
तनूनपात्पवमानः शृङ्गे शिशानो अर्षति । अन्तरिक्षेण रारजत् ॥२॥  
ईळैन्यः पवमानो रयिर्वि राजति द्युमान् । मधोर्धाराभिरोजसा ॥३॥  
बर्हिः प्राचीनमोजसा पवमान स्तृणन्हरिः । देवेषु देव ईयते ॥४॥  
उदारैर्जिहते बृहद्धारो देवीर्हिरण्ययीः । पवमानेन सुष्टुताः ॥५॥

5

Samidddho viśvátas pátih pávamāno ví rājati | prīṇān  
vṛṣhā kánikradat || 1 || tánūnāpat pávamānaḥ śṛṅge śiśāno  
arshati | antárikshena rārajat || 2 || ilényaḥ pávamāno rayír  
ví rājati dyumān | mādhor dhārābhir ójasā || 3 || barhíḥ prā-  
cīnam ójasā pávamāna strīṇān hāriḥ | devéshu devá iyate  
|| 4 || úd átair jīhate bṛihád dvāro devír hiranyáyīḥ | páva-  
mānena śusṭtataḥ || 5 || 24 ||

॥२५॥ सुशिल्पे बृहती मही पवमानो वृषण्यति । नक्तोषासा न दर्शति ॥६॥  
उभा देवा नृचक्षसा होतारो दैव्या हुवे । पवमान इन्द्रो वृषा ॥७॥

susilpé bṛihatí mahí pávamāno vṛishanyati | náktosbāsā  
ná darsaté || 6 || ubhā devā nṛicákshasā hótārā daívyā huve |  
pavamāna índro vṛishā || 7 ||



(The elixir), the enkindled, the sovereign Lord of all, the showerer of blessings, the rejoicer, flows forth, pure in form, and in joy utters a thrilling sound. (*Idhma=Samid-dha=Agni=enkindled*) <sub>1</sub>

(The elixir), pure-flowing, with body never-decaying, rushes onwards; sharpening its splendour in the height and glittering across the firmament, (it falls into the receptacle). (*Tanunpat*—with body never decaying) <sub>2</sub>

Worthy of all praises, pure-flowing, bright, the bounteous giver (elixir of bliss) shines forth in its might with the sweet streams of water. (*Idyah*=worthy of praises) <sub>3</sub>

The bright green-hued (or of golden colour), pure-flowing (elixir of bliss) rushes in its might. It occupies its seat (on sacred grass) pointing towards the east. (*Barhih*=seat on sacred grass) <sub>4</sub>

The divine golden doors, praised by the priests together with the bliss are thrown open from the vast heaven. (*Devir-dvarah*=divine door) <sub>5</sub>

The pure-flowing love divine, eagerly waits for the handsomely built, lofty and charming pair of night and dawn, not yet visible. (*Nakta-usasa*=pair of night and dawn) <sub>6</sub>

I invoke the two celestial divine priests, the two deities who always behold men. (The bliss divine) is pure-flowing. (*Daivyau hotarau*=two celestial divine priests) <sub>7</sub>

भारती पवमानस्य सरस्वतीळां मही ।  
 इमं नो यज्ञमा गमन्तिस्त्रो देवीः सुपेशसः ॥८॥  
 त्वष्टारमग्रजां गोपां पुरोयावानमा हुवे ।  
 इन्दुरिन्द्रो वृषा हरिः पवमानः प्रजापतिः ॥९॥  
 वनस्पतिं पवमान मध्वा समञ्जि धारया ।  
 सहस्रवल्शं हरितं ब्राजमानं हिरण्ययम् ॥१०॥  
 विश्वे देवाः स्वाहाकृतिं पवमानस्या गत ।  
 वायुर्वृहस्पतिः सूर्योऽग्निरिन्द्रः सजोषसः ॥११॥

bhārati pāvamānasya sārasya-  
 tīlā mahī | imām no yajñām ā gaman tistró devīḥ supéša-  
 sah ॥ 8 ॥ tvāṣṭāram agrajām gopām puroyāvānam ā huve |  
 índur índro vṛishā hāriḥ pāvamānaḥ prajāpatiḥ ॥ 9 ॥ vāna-  
 spātim pavamāna mādhwā sām āṇdhi dhārayā | sahasra-  
 valśam hāritam bhrājamānam hiraṇyāyam ॥ 10 ॥ vīṣve devāḥ  
 svāhākṛitiṁ pāvamānasyā gata | vāyúr brīhaspātiḥ sūryo  
 'gnīr indrah sajóshasah ॥ 11 ॥ 20 ॥

( ६ ) षष्ठं सूक्तम्

( १-० ) नवर्चस्यास्य सूनस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ मन्द्रया सोम धारया वृषा पवस्व देवयुः । अव्यो वारिष्वस्मयुः ॥१॥  
 अभि त्यं मद्यं मदमिन्दुविन्द्र इति क्षर । अभि वाजिनो अर्वतः ॥२॥

6.

Mandrāyā soma dhārayā vṛishā pavasva devayūḥ | ávyo  
 váreshv asmayūḥ ॥ 1 ॥ abhi tvām mádyam mādām índav índra  
 iti kshara | abhi vājino árvataḥ ॥ 2 ॥

May the three beautiful divine virtues, culture, speech and wisdom, come to bless our sacred offerings of bliss divine. (*Bharati*, *Sarasvati* and *Ilha*-culture, speech and wisdom) 8

I invoke the architect of universe, the first-born, the protector, the leader, the golden coloured, pure-flowing divine bliss, delightful, resplendent, the showerer, the protector of all creatures. (*Tvastr*=the architect of universe) 9

O pure-flowing divine bliss, may you consecrate with your streaming ambrosia the ever-green refulgent, golden-hued forest vegetation along with its thousand branches. (*Vanaspati*=lord of forest; vegetation) 10

O all the divinities, the cosmic wind, the cosmic intelligence, the sun, the cosmic fire and lightning come together to the consecrating ceremonies of the joy divine. (*Svahakrtayah*-consecrating ceremonies) 11

## 6

O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychedelic strainer. 1

May you, O drops of elixir, sovereign as you are, effuse and shower on us exhilarating sap of joy that brings to us vigour of horses. 2



अभि त्वं पूर्य मदे सुवानो अर्ष पवित्र आ । अभि वाजमुत श्रवः ॥३॥  
 अनु द्रप्सास इन्दव आपो न प्रवतासरन् । पुनाना इन्द्रमाशत ॥४॥  
 यमत्यमिव वाजिनं मृजन्ति योषणो दश । वने क्रीळन्तमत्यविम ॥५॥

abhi tyām pūrvyām mā-  
 dam suvāno arsha pavitra ā | abhi vājam utā śrāvah || 3 ||  
 ānu drapsāsa indava āpo nā pravātāśaran | punānā indram  
 āśata || 4 || yām ātyam iva vājīnam mṛijānti yōṣhaṇo dāśa |  
 vāne kṛīḷantam ātyavim || 5 || 26 ||

॥२७॥ तं गोभिर्वृषणं रसं मदाय देववीतये । सुतं भराय सं सृज ॥६॥  
 देवो देवाय धारयेन्द्राय पवते सुतः । पयो यदस्य पीपयत् ॥७॥  
 आत्मा यज्ञस्य रंहा सुष्वाणः पवते सुतः । प्रत्नं नि पाति काव्यम् ॥८॥  
 एवा पुनान इन्द्रयुर्मदं मदिष्ठ वीतये । गुहां चिदधिषे गिरः ॥९॥

tām gōbhir vṛiṣhaṇam rāsam mādāya devāvītaye | su-  
 tām bhārāya sam sṛija || 6 || devó devāya dhārayēndrāya  
 pavate sutāḥ | páyo yád asya pīpáyat || 7 || ātmā yajñāsya  
 rānhya sushvāṇaḥ pavate sutāḥ | pratnām ní pāti kāvyam  
 || 8 || evā punānā indrayúr mādāmadishṭha vītaye | gūhā  
 cid dadhishe girah || 9 || 27 ||

Flow hitherward to us, and pour forth through the strainer that eternal exhilarating stream of celestial nectar which grants strength and food. 3

The sparkling stream of elixir flows in course of filtration with a speed and moves towards the resplendent soul like waters along a slope. 4

Far from the place of effusion and filtration, the plant of this elixir sportingly grows in forests. The ten fingers pluck it and cleanse, just as (men rub down) a strong horse. 5

May you, after effusion, pour forth this elixir in milk and mix to be enjoyed by Nature's bounties and for our exhilaration. 6

The milk of divine love, when effused, flows to the receptacle in streams for the enjoyment of the aspirant. It sustains and strengthens the self. 7

The expressed sap of divine love is the soul of the cosmic sacrifice. It flows with speed bringing blessings. It maintains its ancient regards and seerhood. 8

This most delightful exhilarating divine sap is offered to the resplendent self for his acceptance. It resounds with a thrill (when it flows from the filters) in the ceremonial hall. 9

( ७ ) सप्तमं सूक्तम्

( १-९ ) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२८॥ अष्टमिन्दवः पथा धर्मन्तस्य सुश्रियः । विद्वाना अस्य योजनम् ॥१॥  
 प्र धारा मध्वो अग्रियो महीरपो वि गाहते । हविर्हविष्षु वन्द्यः ॥२॥  
 प्र युजो वाचो अग्रियो वृषाव चक्रदहने । सद्भाभि सत्यो अध्वरः ॥३॥  
 परि यत्कान्या कविर्नुम्णा वसानो अर्षति । स्वर्वाजी सिंघासति ॥४॥  
 पवमानो अभि स्पृधो विशो राजेव सीदति । यदीमृष्वन्ति वेधसः ॥५॥

7.

Āṣṛigram indavaḥ pathā dhārmann ṛitāśya suśriyaḥ | vi-  
 dānā asya yójanam || 1 || prá dhārā mādhuvo agriyó mahír  
 apó ví gāhate | havír havishshu vándyaḥ || 2 || prá yujó vācó  
 agriyó vṛishháva cakradad vānc | sádmābhī satyó adhvarāḥ  
 || 3 || pári yát kávyā kavír nṛimṇā vásāno árshati | svār vājī  
 siṣbāsati || 4 || pávamāno abhī sprīdho víśo rájeva sīdati |  
 yád im ṛiṇvānti vedhāsah || 5 || 28 ||

॥२९॥ अव्यो वारे परि प्रियो हरिर्वनेषु सीदति । रेभो वनुष्यते मती ॥६॥  
 स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धर्मभिः ॥७॥  
 आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः । विद्वाना अस्य शक्मभिः ॥८॥

avyo vāre pári priyó hárir vāneshu sīdati | rebbó va-  
 nushyate matí || 6 || sá vāyúni índram aśvinā sākām mādēna  
 gachhati | rāṇā yó asya dhārmabhiḥ || 7 || ā mitrávaruṇā bhā-  
 gam mādhuvaḥ pavanta ūrmāyaḥ | vidānā asya śakmabhiḥ  
 || 8 ||

The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth. 1

Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent. 2

The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds. 3

When the seer, the love divine, full of ample treasures, goes round in the midst of the recitations (by devotees), then the mighty resplendent self seated in the heaven (of heart) rejoices and accepts the invocations. 4

When it (the love divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose. 5

The green-tinted (love divine), dear to the cosmic forces (or spiritual instincts), blends with the water, and then moves forward for filtration on the ultra-psychic woollen seive in the midst of the thrilling chants by the welcoming priests. 6

He, the householder, who is assiduous in the technique of effusion and filtration of the divine elixir, is blessed by bounties like wind, fire and the twin divines. 7

The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. The worshippers who accept the virtues of this elixir are rewarded with happiness. 8

अ॒स्मभ्यं रोद॑सी र॒यिं म॒ध्वो वाज॑स्य सा॒तये॑ । श्रवो॑ वसू॒नि सं जि॑तम् ॥९॥

asinābhyam rodasī rayīm mādhwō vājasya sātāye  
śrāvo vāsūni sām jitam ॥ 9 ॥ २० ॥

( ८ ) अष्टमं सूक्तम्

(१-९) नवर्वस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ ए॒ते सोमा॑ अ॒भि प्रि॒यमिन्द्र॑स्य॒ काम॑मक्षरन् । वर्ध॑न्तो अस्य वी॒र्यम् ॥१॥  
पु॒नाना॑सश्चमुषदो गच्छ॑न्तो वा॒युम॒श्विना॑ । ते नो॑ धान्तु सु॒वीर्यम् ॥२॥  
इन्द्र॑स्य सोम॒ राध॑से पु॒नानो॑ हा॒दि चोद॑य । ऋ॒तस्य॑ योनि॒मास॑दम् ॥३॥  
मृज॑न्ति त्वा द॒श क्षि॑पो हि॒न्वन्ति॑ सप्त धी॒तर्यः॑ । अनु॑ वि॒प्रा अ॒मादि॑षुः ॥४॥  
दे॒वेभ्य॑स्त्वा मदा॒य कं सृ॑जा॒नमति॑ मे॒ष्यः । सं गो॑भिर्वा॒सयाम॑सि ॥५॥

8.

Eté sómā abhī priyām indrasya kāmam aksharan | vār-  
dbanto asya vīryam ॥ 1 ॥ punānāsaṣ camūshādo gāchanto  
vāyūm aśvinā | té no dhantu suvīryam ॥ 2 ॥ indrasya soma  
rādhasē punāno hārdi codaya | ṛitāsya yōnim āśadam ॥ 3 ॥  
mṛijānti tvā daśa kshīpo hinvānti sapta dhītāryaḥ | ānu  
vīprē amādishuḥ ॥ 4 ॥ devēbhyas tvā mādāya kām sṛijānām  
āti meshyāḥ | sām gōbhir vāsayāmasi ॥ 5 ॥ ३० ॥



O heaven and earth, for the acquisition of this exhilarating divine love, may you win for us fame and riches. ७

## 8

The divine elixirs instil into the self the pleasing aspirations, enhancing his vigour. 1

Pure-flowing, filling the ladles, these (streams of divine love) proceed to the wind and the twin divines. May they sustain our strength and vigour. 2

O pure effusing divine elixir, you provide gratification to the resplendent self. May you impel him to participate in the place of benevolent works. 3

The ten fingers effuse you and the seven participating priests caress you; the sages gladden you. 4

When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties. 5

॥३१॥ पुनानः कलशेष्वा वस्त्राण्यरुणो हरिः । परि गव्यान्वव्यत ॥६॥  
 मघोन आ पवस्व नो जहि विश्वा अप द्विषः । इन्द्रो सखायमा विश ॥७॥  
 वृष्टिं दिवः परि स्व द्युम्नं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥८॥  
 नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम् । भक्षीमहि प्रजामिषम् ॥९॥

punānāḥ kalāśeshv ā vāstrāṇy aruṣhó hāriḥ | pári gāv-  
 yāny avyata || 6 || maghóna ā pavasva no jahi víṣvā āpa  
 dvíṣhaḥ | índo sákhāyam ā viṣa || 7 || vṛiṣṭīm divāḥ pári  
 srava dyumnām prithivyā ádhi | sáho naḥ sóma pṛitsú dhāḥ  
 || 8 || nṛicákshasaṁ tvā vayám índrapītaṁ svarvídam | bha-  
 kshīmāhi prajāṁ íṣham || 9 || ३१ ||

( ९ ) नवमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ परि प्रिया दिवः कविर्वयांसि नप्योर्हितः । सुवानो याति कविकृतुः ॥१॥  
 प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहे । वीत्यर्ष चनिष्ठया ॥२॥

9.

Pári priyā divāḥ kavír vāyānsi napyōr hitāḥ | suvānó  
 yāti kavíkratuh || 1 || prá-pṛa ksháyāya pányase jānāya  
 júshto adrúhe | vīty ārsha cānishṭhayā || 2 ||

When (the divine love) is purified in the pitcher of heart, it comes out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow. 6

Flow on to us, who are your effluent devotees; drive away all our adversaries, O divine love; may you enter into the heart of the resplendent self, your real friend. 7

Pour down rain from heaven, and abundance upon the earth; uphold our strength, O love divine, in our struggle of life. 8

(O divine elixir) you are the contemplator of men, the loving beverage of the resplendent self and the knower of all things; may we, while adoring you, be blessed with progeny and food. 9

## 9

Not only wise, but you work with your penetrating wisdom; you are rightly placed at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest statures, dear to heaven. 1

(O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you. 2



स सूनुर्मातरा शुचिर्जातो जाते अरोचयत् । महान्मही कृतावृधा ॥३॥  
 स सप्त धीतिभिर्हितो नद्यो अजिन्वद्ब्रुहः । या एकमक्षि वावृधुः ॥४॥  
 ता अभि सन्तमस्त्वृतं महे युवान्मा दधुः । इन्दुमिन्द्र तव व्रते ॥५॥

sā sūnūr mātāra

śucir jatō jāté arocayat | mahān mahī rītāvṛdha || 3 || sā  
 sapta dhītibhir hitō nadyō ajinvad adbrūhaḥ | yā ekam ākshī  
 vāvṛdhuḥ || 4 || tā abhi sántam āstritam mahé yuvānam ā  
 dadhuḥ | indum indra tāva vraté || 5 || 32 ||

॥३३॥ अभि वह्निरमर्त्यः सप्त पश्यति वावहिः । क्रिर्विद्वीरितर्पयत् ॥६॥  
 अवा कल्पेषु नः पुमस्तमसि सोम योध्या । तानि पुनान जङ्घनः ॥७॥

abhi váhnir amartyaḥ sapta paśyati vāvahiḥ || krīvir de-  
 vīr atarpayat || 6 || āva kālpeshu naḥ pumas tāmāsi soma  
 yódhya | tāni punāna jāṅghanah || 7 ||

नू नव्यसे नवीयसे सूक्ताय साधया पथः । प्रत्नवद्रोचया रुचः ॥८॥  
 पवमान महि श्रवो गामश्च रसि वीरवत् । सना मेधां सना स्वः ॥९॥

nū nāvyaṣe nāvīyaṣe

suktāya sādhyā pathāḥ | pratnavād rocayā rūcaḥ || 8 || pā-  
 vamāna māhi śrāvo gām āśvam rāsi vīravat | sanā medhām  
 sánā svāḥ || 9 || 33 ||

That mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and the augmenters of eternal truths. 3

Effused by (the ten) fingers, the (love divine) gladdens seven guileless streams of sensation. May you magnify it, the one and undecaying. 4

O resplendent Lord, at your worship, they (the ten fingers) provide the ever-lasting and ever-youthful joy (the divine elixir) for your solemn service. 5

(The divine elixir) is an immortal bearer (of oblations to Nature's bounties); it beholds the seven rivers (of enlightenment), i.e. the elixir is mixed with water, full as a well; he quenches the thirst of the divine elements. 6

Protect us, O lord of bliss, manly in functions, during our undertaking and destroy that power of darkness against which we must contend (unitedly). 7

(O love divine), may you without delay speed on the road for our new praiseworthy hymns; as of old, please continue to display your radiance. 8

O purifier (love divine), you are always good to grant us abundant food, brave offsprings, cattle and horses. May you give us the discriminating wisdom, and also all that we need and cherish. 9

( १० ) दशमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ प्र स्वानासो रथा इवार्वन्तो न श्रवस्यवः । सोमासो राये अक्रमुः ॥१॥  
 द्विन्वानासो रथा इव दधन्विरे गभस्त्योः । भरासः कारिणामिव ॥२॥  
 राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते । यज्ञो न सप्त धातृभिः ॥३॥  
 परि सुवानास इन्दवो मदाय बर्हणा गिरा । सुता अर्षन्ति धारया ॥४॥  
 आपानासो विवस्वतो जनन्त उषसो भगम् । सूरा अण्वं वि तन्वते ॥५॥

10.

Pra svanāso rātha ivārvanto nā śravasyāvah | sōmāso  
 rayē akramuḥ || 1 || hinvanāso rāthā iva dadhanyirē gābhas-  
 tyoh | bhārāsaḥ kariṇam iva || 2 || rājāno nā praśastibhiḥ  
 sōmāso gōbhir añjate | yajñó nā saptā dhātṛibhiḥ || 3 || pári  
 suvānāsa índavo mādāya barhāṇā girā | sūtā arshanti dhā-  
 raya || 4 || apanāso vivāsvato jānanta uśhāso bhāgam | sūra  
 ānyam ví tanvate || 5 ||

॥२५॥ अप द्वारा मतीनां प्रत्ना ऋष्वन्ति कारवः । वृष्णो हरस आयवः ॥६॥  
 समीचीनास आसते होतारः सप्तजामयः । पदमेकस्य पिप्रतः ॥७॥  
 नाभा नाभि न आ देदे चक्षुश्चित्सूर्ये सचा । कवेरपत्यमा दुहे ॥८॥

āpa dvāra matnām pratnā ṛiṣvanti karāvah | vṛiṣṇo  
 hārāsa āyāvah || 6 || sammicnāsa āsate hōtārāḥ saptājāmayah |  
 padām ēkasya pīprataḥ || 7 || nābhā nābhim na ā dāde cā-  
 kṣhuṣ cit sūrye sāca | kavér āpatyam ā duhe || 8 ||

The elixirs of bliss, longing for food and strength, uttering a sound like chariots, or like horses, have come here for the sake of excellence and prosperity. <sup>1</sup>

Coming like chariots (to the place of work and worship), they (the stems of the plant of divine juices) are upheld in the arms (of the priests) or as a load in the arms of a toiler. <sup>2</sup>

The libations (of the herbal juices) are anointed with milk (of devotion) as kings with praises and tended as a worship by seven priests. <sup>3</sup>

The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration. <sup>4</sup>

The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound. <sup>5</sup>

The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice. <sup>6</sup>

The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective. <sup>7</sup>

I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant). <sup>8</sup>

अभि प्रिया दिवस्पदमध्वर्युभिर्गुहा हितम् । सूरः पश्यति चक्षसा ॥९॥

abhi

priyā divās padām adhvaryūbhir guha hitām | sūrah pas-  
yati cākshasā ॥ 9 ॥ 35 ॥

( ११ ) एकादशं सूक्तम्

(१-९) नवर्चस्यान्य सूक्तस्य कायपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ उपास्ते गायता नरः पवमानायेन्दवे । अभि देवाँ इयक्षते ॥१॥  
अभि ते मधुना पयोऽथर्वाणो अशिश्नयुः । देवं देवाय देवयु ॥२॥  
स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥३॥  
बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे । सोमाय गाथमर्चत ॥४॥  
हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन । मध्वा धावता मधु ॥५॥

11.

Ūpāsmāi gāyatā narah pāvamānāyēndave | abhi devān  
iyakshate ॥ 1 ॥ abhi te mādhunā pāyō 'tharvāṇo aṣiṣrayuḥ |  
devām devāya devayū ॥ 2 ॥ sā naḥ pavasva śām gāve śām  
jānāya śām ārvate | śām rājann oṣbadhībhyah ॥ 3 ॥ ba-  
bhraṇve nū svātavase 'ruṇāya divisprīṣe | sōmāya gāthām  
arcata ॥ 4 ॥ hāstacyutebhir ādribhiḥ sutām sōmam puni-  
tana | mādhvā ā dhāvatā mādhu ॥ 5 ॥ 36 ॥



The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir. 9

## 11

Sing, O leaders of ceremonies, to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is extracted). 1

To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinties. 2

O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants. 3

May you recite praises to the bright and brown, self-vigorous, and heaven-touching divine elixir. 4

Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir. 5

॥३७॥ नमसेदुपं सीदत दध्नेदुभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥६॥  
 अमित्रहा विचर्षणिः पवस्व सोम शं गवे । देवेभ्यो अनुकामकृत् ॥७॥  
 इन्द्राय सोम पातवे मदाय परि विच्यसे । मनश्चिन्मनस्पातिः ॥८॥  
 पवमान सुवीर्यं रयिं सोम रिरीहि नः । इन्दुमिन्द्रेण नो युजा ॥९॥

. námaséd úpa sīdata dadhnéd abhí śrīṇītana | índum ín-  
 dre dadhātana || 6 || amitrahá vícarshaṇiḥ pávasva soma  
 śám gáve | devébhyo anukāmakṛít || 7 || índrāya soma pá-  
 tave mādāya pári shicyase | manaścín inánasas pátiḥ || 8 ||  
 pávamāna suvīryam rayīm soma rirīhi naḥ | índav índreṇa  
 no yujá || 9 || ३७ ||

( १२ ) द्वादशं सूक्तम्

(१.-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३८॥ सोमो असृग्रमिन्दवः सुता ऋतस्य सादने । इन्द्राय मधुमत्तमाः ॥१॥  
 अभि विप्रा अनूषत गावो वत्सं न मातरः । इन्द्रं सोमस्य पीतये ॥२॥  
 मदच्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित् । सोमो गौरी अधि श्रितः ॥३॥

12.

Sómā asṛigram índavaḥ sūtá ṛitásya sādane | índrāya  
 mādhumattamāḥ || 1 || abhí viprā anūshata gāvo vatsām ná  
 mātáraḥ | índram sómasya pītāye || 2 || madacyút ksheti sá-  
 dane síndhor ūrmá vipaścít | sómo gaurí ádhi śritāḥ || 3 ||

(O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent self. 6

O divine elixir, the subduer of enmity, the most wise, full-filler of aspirations of godly men, may you shower prosperity on our cows and cattle. 7

O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent self. 8

O joy-bestowing effused elixir, may you give us by the grace of the resplendent Lord, such wealth of prosperity, as increases our vigour. 9

## 12

The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent self in the hall of this eternal sacrifice. 1

The wise men call upon the resplendent self to enjoy the divine elixir, as the mother kine low to their calves. 2

The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone). 3



दिवो नामां विचक्षणोऽव्यो वारे महीयते । सोमो यः सुकृतुः कविः ॥४॥  
यः सोमः कलशेष्वौ अन्तः पवित्र आहितः । तमिन्दुः परि षस्वजे ॥५॥

divó nábhā vicakṣhaṇó 'vyo-vāre mahīyate | sómo yāḥ su-  
krátuḥ kavīḥ ॥ 4 ॥ yāḥ sómaḥ kalāśeṣhṇ āñ antāḥ pavitra  
āhitaḥ | tāṁ índuḥ pári śhasvaje ॥ 5 ॥ ३८ ॥

॥३९॥ प्र वाचमिन्दुरिष्यति समुद्रस्याधि चिष्टपि । जिन्वन्कोशं मधुश्रुतम् ॥६॥  
नित्यस्तोत्रो वनस्पतिर्धौनामन्तः सर्वर्धः । हिन्वानो मानुषा युगा ॥७॥  
अभि प्रिया दिवस्पदा सोमो हिन्वानो अर्षति । विप्रस्य धारया कविः ॥८॥  
आ पवमान धारय रयिं सहस्रवर्चसम् । अस्मे इन्दो स्वाभुवम् ॥९॥

prā vācam índur ishryati samudrásyādhi viṣṭāpi | jínvan  
kōṣam madhuśrútam ॥ 6 ॥ nityastotro vānaspátir dhinām  
antāḥ sabardúghaḥ | hinvánó mánushā yugā ॥ 7 ॥ abhí priyā  
divás padā sómo hinvánó arshati | víprasya dhārayā kavīḥ  
॥ 8 ॥ á pavamāna dhāraya rayīm sahásravarcasam | asmé  
índó svābhúvam ॥ 9 ॥ ३९ ॥

( १३ ) त्रयोदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपोऽस्ति देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ सोमः पुनानो अर्षति सहस्रधारो अत्यविः । वायोरिन्द्रस्य निष्कृतम् ॥१॥

13.

Sómaḥ punānó arshati sahásradbhāro átyaviḥ | vāyór ín-  
drasya nishkrítām ॥ 1 ॥

The elixir of bliss, the keen observant, the wise seer, worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter. 4

The one collected in the vats or pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together. 5

The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud. 6

The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core. 7

The sagacious elixir has been brought from heaven; it flows in a stream to the happy and fortunate houses of the devout. 8

O purifying divine elixir, may you shower upon us wealth of a thousand radiances, excellent in all respects. 9

The purifying love divine, flowing in a thousand stream and passing through the celestial fleecy filters, proceeds to Nature's bounties, such as the wind and the solar rays. 1

पवमानमवस्यवो विप्रमभि प्र गायत । सुध्वाणं देववीतये ॥२॥  
 पवन्ते वाजसातये सोमाः सहस्रपाजसः । गुणाना देववीतये ॥३॥  
 उत नो वाजसातये पवस्व बृहतीरिषः । द्युमदिन्दो सुवीर्यम् ॥४॥  
 ते नः सहस्रिणं रयिं पवन्तामा सुवीर्यम् । सुवाना देवास इन्द्रवः ॥५॥

pavamānam avasyavo vipram abhi  
 prā gāyata | sushvāṇam devāvitaye || 2 || pāvante vājasātaye  
 sōmah sahasrapājasaḥ | grīṇānā devāvitaye || 3 || utā no vā-  
 jasātaye pāvasva bṛhatīr īṣaḥ | dyumād indo suvīryam  
 || 4 || té naḥ sahasrīṇam rayīm pāvantām ā suvīryam | su-  
 vānā devāsa indavaḥ || 5 || 1 ||

२॥ अत्या हियाना न हेतृभिरसृष्टं वाजसातये । वि वारमव्यमाशवः ॥६॥  
 वाश्रा अर्षन्तीन्दवोऽभि वत्सं न धेनवः । दधन्विरे गर्भस्त्योः ॥७॥  
 जुष्ट इन्द्राय मत्सरः पवमान कनिकदत् । विश्वा अप द्विषो जहि ॥८॥  
 अपघ्नन्तो अरावणः पवमानाः स्वर्दशः । योनावृतस्य सीदत ॥९॥

ātya hiyānā nā hetṛibhir āsrigraṃ vājasātaye | vī vāram  
 avyam āśavaḥ || 6 || vāśrā arshantīndavo 'bhī vatsām nā  
 dhenāvaḥ | dadhanviré gābhastyoh || 7 || jūṣṭa indrāya mat-  
 sarāḥ pavamāna kānikradat | viśvā āpa dvīṣho jahi || 8 ||  
 apaghnānto ārāvṇaḥ pavamānaḥ swardṛiṣaḥ | yonāva ṛitāsya  
 sīdata || 9 || 2 ||

May you, who are desirous of divine protection, sing aloud praises of the cosmic elixir which is being effused for Nature's bounties as their favourite beverage. 2

The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection from Nature's bounties when glorified through sacred hymns. 3

O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food. 4

May those divine libations of spiritual elixir, when effused bring to us thousand-fold wealth and excellent vigour. 5

Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter. 6

While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms. 7

O pure blissful love divine, you are acceptable and pleasing to the resplendent self. While uttering thrilling sound, may you destroy all our adversaries. 8

May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidel who refuse to offer worship, come and stay in the prime position of the eternal sacrifice. 9

( १४ ) चतुर्थं सूक्तम्

(१-८) अहर्षस्यास्य सूक्तस्य काश्यपोऽभितो देवतो वा कविः । कव्यान्ः सोमो देवता । गायत्री छन्दः ॥

परि प्रासिष्यदत्कविः सिन्धोरूर्मावधिं श्रितः । कारं विभ्रत्पुरुस्पृहम् ॥१॥  
 गिरा यदी सबन्धवः पञ्च आता अपस्यवः । परिष्कृष्वन्ति धर्णसिम् ॥२॥  
 आदस्य शुष्मिणो रसे विश्वे देवा अमत्सत । यदी गोभिर्वमायते ॥३॥  
 निरिणानो वि धावति जहृच्छयीणि तान्वा । अत्रा सं जिघ्रते युजा ॥४॥  
 नसीभिर्यो विवस्वतः शुभ्रो न मामृजे युवा । गाः कृष्वानो न निर्णिजम् ॥५॥

14.

Pāri prāsishyadat kavīḥ sindhor ūrmāv ādhi śritāḥ | kā-  
 rām bibhrat purusprīham || 1 || girā yādī śabandhavaḥ pāñca  
 vrātā apasyāvaḥ | pariṣkṛiṇvānti dharnasīm || 2 || ād asya  
 śushmīno rāse vīṣve devā amatsata | yādī gōbhir vasāyāte  
 || 3 || nirināno vī dhāvati jāhac chāryāni tānvā | ātrā sām  
 jighnate yujā || 4 || naptībhir yō vivāsvataḥ śubhrō nā mā-  
 mrijé yuvā | gāḥ kṛiṇvāno nā nirñijam || 5 || ३ ||

अति श्रिती तिरश्चता गव्या जिगात्यण्व्या । वमुमियति यं विदे ॥६॥  
 अभि क्षिपः समरमत मर्जयन्तीरिषस्पतिम् । पृष्ठा गृभ्णत वाजिनः ॥७॥  
 परि दिव्यानि मर्षद्वाहिश्वानि सोम पार्थिवा । वसूनि याह्यस्मयुः ॥८॥

āti śritī tiraścātā gavyā jigāty āṇvyā | vagnūm iyarti  
 yaṁ vidé || 6 || abhī kṣhīpaḥ sām agmata marjāyantīr ishās  
 pātim | priṣṭhā gribhṇata vājīnaḥ || 7 || pāri divyāni mār-  
 mṛiṣad vīṣvāni soma pārthivā | vāsūni yāhy asmayūḥ || 8 || ४ ||



The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water), and with a thrilling sound pleasing to all, (it comes to a receptacle). 1

All the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts, honour the sustaining love divine with their chants of praises. 2

At that time, all Nature's bounties rejoice in expectation of getting their share of elixir, now enveloped (i.e. mixed) with milk and curds. 3

Descending from the cosmic (or ultra-psychic) filters, it hastens and passes through the interstices of the woollen cloth. Finally, it imparts the ecstatic feeling of unity with its friend, the resplendent self. 4

The divine extract is squeezed and cleansed by the fingers of the sacrificer, and it looks fresh and bright like a handsome young (horse). It makes the milk as one's own abode (i.e. it is mixed with milk and curds). 5

Expressed by the fingers, it proceeds obliquely to the produce of the cow (i.e. it is mixed with milk); it utters a thrilling sound which is familiar to the worshipper. 6

The fingers express the juice from the plant which is the lord of nourishment. They, the fingers, come close to each other at the time of cleansing, and hold vigorously the plant of the elixir. 7

O divine love, may you, holding all the treasures of heaven and earth, come favourably disposed to us. 8



( १५ ) पञ्चदशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपोऽस्मिन् देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

- ॥५॥ एष धिया यात्यप्या शूरो स्थेभिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥  
 एष पुरु धियायते बृहते देवतातये । यत्रामृतास आसते ॥२॥  
 एष हितो वि नीयतेऽन्तः शुभ्रावता पथा । यदी तुञ्जन्ति भूर्णयः ॥३॥  
 एष शृङ्गाणि दोधुवच्छिशीति यूथ्योऽ वृषा । नृम्णा दधान ओजसा ॥४॥

15.

Eshā dhiya yaty āpya śūro rāthebhir aśūbhiḥ | gāchann  
 indrasya nishkritām || 1 || eshā purū dhiyayate bṛihatē de-  
 vātātaye | yātramṛtasa āsate || 2 || eshā hitō vi nyate 'ntāḥ  
 śubhrāvata pathā | yādī tuñjānti bhūrṇayah || 3 || eshā śṛṅ-  
 gāṇi dódhuvac chīṣite yūthyō vṛṣhā | nṛimṇā dādhana ōjasā  
 || 4 ||

एष रुक्मिभिरीयते वाजी शुभ्रेभिराशुभिः । पतिः सिन्धूनां भवन् ॥५॥  
 एष वसूनि पिबन्ता पर्षा ययिवाँ अति । अव शोदैषु गच्छति ॥६॥  
 एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणं महीरिषः ॥७॥  
 एतमु त्वं दश क्षिपो मृजन्ति सप्त धीतयः । स्वायुधं मदिन्तमम् ॥८॥

eshā rukmībhir iyate vāji śubhrēbhir aśūbhiḥ | pātih  
 sindhūnam bhāvan || 5 || eshā vāsuni pibdanā 'pārushā yayi-  
 vān āti | āva śādeshu gachati || 6 || etām mṛjanti mārjyam  
 ūpa drōṇeshv ayāvah | praeakraṇām mahīrīṣah || 7 || etām  
 a tyām dāśa kshīpo mṛjānti saptā dhūtayah | svayudhām  
 madintamam || 8 || 5 ||

This love divine is heroic. Expressed intelligently by fingers, it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self. <sup>1</sup>

This love divine engages in many sacred performances and promotes divine virtues, which adorn the men of immortal fame. <sup>2</sup>

The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent self and to Nature's bounties). <sup>3</sup>

He (the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures. <sup>4</sup>

Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays. <sup>5</sup>

At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline. <sup>6</sup>

The priests express the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food. <sup>7</sup>

The ten fingers, the seven priests, effuse out this well-weaponed divine elixir which yields great exhilaration. <sup>8</sup>

( १६ ) षोडशं सूक्तम्

( १-८ ) महर्षिभ्यास्य सूक्तस्य काश्यपोऽमितो देवलो वा ऋषिः । पवमानः सोमो देवता । नायत्री छन्दः ॥

- १६॥ प्र ते सोतार ओण्योऽसं मदाय वृष्ये । सर्गो न तत्त्येतशः ॥१॥  
 कत्वा दक्षस्य रथ्यमपो वसानमन्धसा । गोषामण्येषु सश्विम ॥२॥  
 अनमामप्सु दुष्टं सोमं पवित्र आ सृज । पुनीहीन्द्राय पातवि ॥३॥  
 प्र पुनानस्य चेतसा सोमः पवित्रे अर्षति । कत्वा सधस्यमासदत् ॥४॥

16.

Prā te sotāraṇyō rāsam madāya ghrīshvaye | sargō  
 nā takty étaśah || 1 || krātvā dākshasya rathyām apō vāsa-  
 nam āndhasa | goshām aṇyeshu saśvima || 2 || ānaptam apsu  
 duṣṭāraṇ sōmam pavitra ā sṛja | punihīndraya pātave  
 || 3 || prā punanāsyā cētasa sōmah pavitre arshati | krātvā  
 sadhāstham āsadat || 4 ||

प्र त्वा नमोभिनिन्द्व इन्द्र सोमा अश्रुत । महे भराय कारिणः ॥५॥  
 पुनानो रूपे अव्यये विश्वा अर्षन्नाभि श्रियः । शूरो न गोषु तिष्ठति ॥६॥  
 दिवो न सानु पिप्युषी धारा सुतस्य वेधसः । वृथा पवित्रे अर्षति ॥७॥  
 त्वं सोम विपश्चितं तना पुनान आयुषु । अव्यो वारं वि धावसि ॥८॥

prā tva nāmohir indava indra  
 sōma asṛikṣhata | mahé bhārāya karīṇah || 5 || punanō rūpé  
 avyāye vīśva ārsham abhī śrīyah || 6 || śūro na gōṣhu tiṣṭhati  
 || 6 || divō nā sānu pipyūṣhi dhāra sūtasya vedhasah | vritha  
 pavitre arshati || 7 || tvām sōma vipaścitam tāna punanā  
 ayūṣhu | avyo vāraṇ vī dhavasi || 8 || 6 ||

O elixir of divine love, the persons who extract and effuse you out, do it for an exhilaration that is capable of destroying evils. You are a sap that pervades the entire space existing between heaven and earth. May your flow flash like a swift horse. 1

This (elixir) provides strength and speed. In sacred rites, it is mingled with food and water and mixed with milk of cow by our fingers. 2

This unassailable, invincible divine love abides in the cosmic vapours of firmament. May you pour it and purify on the ultra-psychic filter for the enjoyment of the resplendent self. 3

The loving elixir of that devotee who is purified by worship flows upon the ultra-psychic filter and settles at a worthy place, duly assigned in the ceremony. 4

O resplended self, these drops of love divine flow to you with praises and give you vigour for the impending great struggle of life. 5

Purified through the ultra-psychic woollen filter, the divine elixir attains all honours. It stands as if it is a hero in the midst of kine. 6

Nutritious stream of the invigorating love divine falls easily upon the straining cloth as the lofty rain from heaven. 7

O bliss divine, most wise, may you extend your grace and purify men. May your stream of love divine flow unceasingly through the ultra-psychic woollen filters. 8

( १७ ) सप्तदशं सूक्तम्

(१-८) अष्टचस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पयमानः सोमो देवता । गायत्री छन्दः ॥

॥ १ ॥ प्र निम्नेनेव सिन्धवो घ्नन्तो वृत्राणि भूर्णयः । सोमा असृग्रमाश्रवः ॥  
 अभि सुवानास इन्दवो वृष्टयः पृथिवीमिव । इन्द्रं सोमासो अक्षरन् ॥  
 अत्यृर्मिर्मत्सरो मदुः सोमः पवित्रे अर्पति । विघ्नन्नक्षीसि देवयुः ॥  
 आ कलशेषु धावति पवित्रे परि पिच्यते । उक्थैर्यज्ञेषु वर्धते ॥

17.

Prā nimnēneva sindhavo ghnānto vṛitraṇi bhūrṇayaḥ  
 sōma asṛigram āśavaḥ ॥ 1 ॥ abhī suvānāsa indavo vṛish  
 yaḥ pṛithivīm iva | indraṃ sōmāso aksharan ॥ 2 ॥ ātyūrr  
 matsarō mādah sōmaḥ pavitre arshati | vighnān rākshā  
 devayūḥ ॥ 3 ॥ ā kalāśeshu dhāvati pavitre pari shicyat  
 ukthair yajñēshu vardhate ॥ 4 ॥

अति त्री सोम रोचना रोहन्न भ्राजसे दिवम् । इष्णन्त्सूर्यं न चोदयः ॥  
 अभि विप्रां अनूषत मूर्धन्यज्ञस्य कारवः । दधानाश्चक्षसि प्रियम् ॥  
 तमुं त्वा वाजिनं नरो श्रीभिर्विप्रां अवस्यवः । मृजन्ति देवतातये ॥  
 मधोर्धारामनुं क्षर तीव्रः सधस्थमासदः । चारुर्कृताय पीतये ॥

āti tri soma rocanā rōh  
 nā bhrājase divam | ishṇān sūryaṃ nā codayaḥ ॥ 5 ॥ at  
 viprā anūshata mūrdhān yajñāsya kāravaḥ | dādhanāś c  
 kshasi priyām ॥ 6 ॥ tām u tva vājinaṃ nāro dhibhīr vip  
 avasyavaḥ | mṛijānti devātātaye ॥ 7 ॥ mādhor dhārām ā  
 kshara tivrāḥ sadhāsthām āsadaḥ | cārur ṛitāya pītā  
 ॥ 8 ॥ १ ॥



Like rivers flowing along a steep descent, the rapid streams of divine love flow with full zeal (through the strainers). They are the destroyers of dark forces. 1

The drops of love divine, as they are expressed, flow to the resplendent self like the rains falling upon the ground. 2

The elixir of divine love flows across the strainer with swelling waves. It is exhilarating, inebriating and it destroys the wicked. It is ever keen to go to the divine. 3

It flows to the receptacles of hearts, is strained through the ultra-psychic filters, and is glorified at worship by praises. 4

The divine love, mounting beyond the three worlds, illumines heaven and it voluntarily provides impulsion to the sun as well. 5

The enlightened performers of pious ceremonies glorify it (the elixir) at the time of worship, entertaining affection for the one all-beholding. 6

The sages, leaders of sacred rites, desirous of sustenance, filter and purify you, to be used in the sacred performances; you are the giver of strengthening food. 7

May you flow onward to pour forth streams of the sweet elixir of divine love. May you stay in your receptacle, O sharp-flavoured, for the fulfilment of the eternal rites and for enjoyment. 8



( १८ ) अष्टादशोऽसितम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसिनो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

परि सुवानो गिरिष्ठाः पवित्रे सोमो अक्षाः । मदेषु सर्वधा असि ।  
 त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेषु सर्वधा असि ।  
 तव विश्वं सजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ।

18.

Pāri suvānó girishthāḥ pavitre sōmo akṣaḥ | mādeḥ  
 sarvadhā asi || 1 || tvām vípras tvām kavir mādhu prā  
 tām āndhasaḥ | mādeshu — || 2 || tāva víśve sajóshaso  
 vāsaḥ pītīm āśata | mādeshu — || 3 ||

आ या विश्वानि वार्या वसूनि हस्तयोर्वधे । मदेषु सर्वधा असि ।  
 य इमे रोदसी मही सं मातरेव दोहते । मदेषु सर्वधा असि ।  
 वरि यो रोदसी उभे सद्यो वार्जेभिरर्षति । मदेषु सर्वधा असि ।  
 स शुष्मी कलशेष्या पुनानो अचिक्रदत् । मदेषु सर्वधा असि ।

á yó víśvāni vār  
 vāstūni hāstayor dadhé | mādeshu — || 4 || yá imé ród  
 mahí sám mātāreva dōhate | mādeshu — || 5 || pári yó  
 dasī ubhé sadyó vājebhir ārshati | mādeshu — || 6 ||  
 śuṣhmī kalāśeṣhy ā punānó acikradat | mādeshu — || 7 ||

O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight. 1

You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustainer among those who give us ecstatic delight. 2

All divines (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight. 3

You are the one who places in the hands of the worshipper all desirable riches; you are the supreme sustainer among those who give us ecstatic delight. 4

You are the one who milks this great heaven and earth, like two mothers; you are the supreme sustainer among those who give us ecstatic delight. 5

You are the one who in no time goes around and serves both heaven and earth with viands; you are the supreme sustainer among those who give us ecstatic delight. 6

This vigorous nectar of love divine, stocked in vessels, gives thrilling sounds while proceeding for purification; you are the supreme sustainer among those who give us ecstatic delight. 7

( १०. ) एकोनविंशं सूक्तम्.

( १-९ ) महर्चम्याम्य सून्याय काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥९॥ यत्सोमं चित्रमुक्थ्यं दिव्यं पार्थिवं वसु । तन्नः पुनान आ भर ॥१॥  
 युवं हि स्थः स्वर्पती इन्द्रश्च सोम गोपती । ईशाना पिप्यतं धियः ॥२॥  
 वृषा पुनान आयुषु स्तनयन्नधि बर्हिषि । हरिः सन्योनिमांसदत् ॥३॥

19.

Yāt soma citrām ukthyām divyām pārthivam vāsu | tān  
 nah punanā á bhara || 1 || yuvām hí sthāh svārpātí indras  
 ca soma gōpati | īṣanā pipyatam dhīyah || 2 || vṛṣhā punānā  
 āyīṣhu stanāyann ādhi bārhiṣhi | hāriḥ sān yōnim āsadat || 3 ||

अवावशन्त धीतयौ वृषभस्याधि रेतसि । सूनोर्वत्सस्य मातरः ॥४॥  
 कुविद्वृषण्यन्तीभ्यः पुनानो गर्भमादधत् । याः शुक्रं दुहते पयः ॥५॥  
 उप शिक्षापतस्थुषां भियसमा धेहि शत्रुषु । पवमान विदा रयिम् ॥६॥  
 नि शत्रोः सोम वृष्ण्यं नि शुप्सं नि वयस्तिर । दूरे वा सतो अन्ति वा ॥७॥

āvāvasanta dbitāyo vṛṣhabhāsyaādhi rétasi | sūnór vat-  
 sāsya mātārah || 4 || kuvíd vṛṣhaṇyántūbhyah punānó gār-  
 bham ādādhat | yāh ṣukrām dubaté páyah || 5 || úpa śikshā-  
 patasthūsho bhiyāsam á dhehi śātrushu | pávamāna vidā  
 rayim || 6 || ní śātroḥ soma vṛṣhṇyam ní śūshmanḥ ní vá-  
 yas tira | dūré vā sató ánti vā || 7 || ० ||

Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us. <sup>1</sup>

O nectar of bliss, you and resplendent self both are the lords of everyone; also the lords of our organs of senses; may you, O master, bless us in our intellectual assignments. <sup>2</sup>

The celestial elixir, the showerer (of benefit), is purified in the midst of chants of men (the priests), uttering thrilling noise. It lies green-tinted, on its assigned seat. <sup>3</sup>

Like the mothers of the born children, the fingers cleanse (the stems of the plant) under waters and crave for the invigorating and strength-giving (elixir of bliss). <sup>4</sup>

For purification, the plant of the mighty elixir is washed with waters; the effused elixir stays under water and implants numerous germs (ferments) of activity, and finally the effused elixir after purification is mixed with bright water and milk. <sup>5</sup>

May you bring near to us those who stand aloof; may you strike terror into our foes; O pure-flowing elixir, please transfer their riches to us. <sup>6</sup>

O lord of bliss, destroy the vigour, the energy, the vital power of our enemy, whether he be close by or at a distance. <sup>7</sup>

( २० ) विशं सूक्तम्

( १-७ ) सप्तर्चस्यास्य मृत्तम्य काश्यपोऽभितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ प्र कविर्देववीतयेऽव्यो वारैर्भिरर्षति । साह्वान्विश्वा अभिस्पृधः ॥१॥  
 स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥  
 परि विश्वानि चेतसा मृशसे पवसे मती । स नः सोम श्रवो विदः ॥३॥

20.

Prá kavir devávitayé 'vyo vārebhir arshati | sāvān viśvā  
 abhī sprīdhaḥ || 1 || sā hī shmā jaritṛibhya ā vājaṃ gó-  
 mantam ínvati | pávamānaḥ sahasrīṇam || 2 || pári viśvāni  
 cétaśā mṛśāse pávase matī | sā .naḥ soma śrávo vidah || 3 ||

अभ्यर्ष बृहद्यशो मघवद्व्यो ध्रुवं रयिम् । इषं स्तोतृभ्य आ भर ॥४॥  
 त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ । पुनानो वह्ने अद्भुत ॥५॥  
 स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमश्चमूपु सीदति ॥६॥  
 क्रीळुर्मखो न मंहयुः पवित्रं सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥७॥

abhy ārsha bṛihád yāṣo maghāvadbhyo dhruvām rayīm |  
 ísham stotṛibhya ā bhara || 4 || tvām rájeva suvrató gíraḥ  
 somá viveṣitha | punānó vahne adbhuta || 5 || sā váhnir apsú  
 duṣtāro mṛijyámāno gábhastyoḥ | sómaś camúshu sīdati  
 || 6 || krīlúr makhó ná mañhayúḥ pavítram soma gachasi |  
 dādhat stotré suvīryam || 7 || 10 ||



The ambrosia passes through the texture of the ultra-  
psychic fleecy sieve to become the beverage of the organs  
of senses and actions, triumphing over all our adver-  
saries. 1

Verily, it, the pure-flowing ambrosia, bestows upon its  
praisers thousandfold treasure in the shape of cattle, cow-  
products and food. 2

You give us all kinds of wealth with your intuition; you  
flow for us at our praises; as such, O elixir of bliss, grant  
us sustenance. 3

Bestow upon us great glory; grant durable riches to those  
who are rich and prosperous; bring food to your  
praisers. 4

O elixir of divine bliss, the purified and the one pledged for  
noble deeds, O wonderful bearer of our offerings, may you  
listen to our praises as a king. 5

O nectar of divine bliss, the bearer of oblations, you abide  
in the vapours of the firmament; you are difficult to be  
surpassed by any; we cleanse you by our hands. May you  
repose in the receptacles of our hearts. 6

O ambrosia, you proceed to the filtering ultra-psychic  
sieve sportingly; like a chief, you are liberal and generous,  
and give excellent vigour to him who praises you. 7



( २१ ) एकविंशं सूक्तम्

(१-७) सप्तर्चम्याम्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१.१॥ एते धावन्तीन्दवः सोमा इन्द्राय घृष्वयः । मत्सरासः स्वर्विदः ॥१॥  
 प्रवृष्वन्तो अभियुजः सुष्वये वरिवोविदः । स्वयं स्तोत्रे वयस्कृतः ॥२॥  
 वृथा कीळन्त इन्दवः सधस्थमभ्येकमित् । सिन्धोरूर्मा व्यक्षरन् ॥३॥

21.

Eté dhāvantīndavaḥ sōmā indrāya ghrīshvayaḥ | matsa-  
 rāsaḥ svarvīdaḥ || 1 || pravṛiṣvānto abhiyūjaḥ sushvaye va-  
 rivovīdaḥ | svayāṃ stotrē vayaskṛitaḥ || 2 || vrithā kṛīlanta  
 indavaḥ sadhāsthā abhy ēkaṃ it | sindhor ūrmā vy āksha-  
 ran || 3 ||

एते विश्वानि वार्या पवमानास आशत । हिता न सप्तयो रथे ॥४॥  
 आस्मिन्पिशङ्गमिन्दवो दधाता वेनमादिशे । यो अस्मभ्यमरावा ॥५॥  
 ऋभुर्न रथ्यं नवं दधाता केतमादिशे । शुक्राः पवध्वमणीसा ॥६॥  
 एत उ ते अवीवशन्काष्ठां वाजिनो अकृत । सतः प्रासाविपुर्मतिम् ॥७॥

eté vīśvāni vāryā pāvamānāsa āṣata | hitā nā śap-  
 tayo rāthe || 4 || āsmin piśāṅgam indavo dādhatā venām  
 ādiṣe | yó asmābhyam āravā || 5 || ṛibhūr nā rāthyam nā-  
 vaṃ dādhatā kētam ādiṣe | śukrāḥ pavadhvam āṇasā || 6 ||  
 etā u tyē avīvaśan kāśhṭhām vājīno akrata | satāḥ prāsā-  
 vishur matīm || 7 || 11 ||

## 21

These flowing, encouraging (for contest), exhilarating, heaven-conferring streams of ambrosia rush toward the resplendent self. 1

(These elixirs are) graceful in awarding favours, useful in numerous ways, and are the givers of wealth to him, who rightly effuse them. They spontaneously bestow food and nourishment on their praisers. 2

The effused streams of ambrosia come sporting and are finally received in a common receptacle containing water of rivers. 3

Like horses harnessed to a car, these pure streams of nectar bring all desirable blessings to us. 4

O effused streams of love divine, bestow at our indication manifold blessings on pious devotees who may not have given us anything presently. 5

As a great man appoints a commendable charioteer, so may you grant knowledge to our superior and flow glistening with water. 6

These effused streams of joy have been keen at the sacrifice; powerful, they have made for themselves an abiding place; they have animated the intellect of the pious institutor of the sacrificial rite. 7

( २२ ) द्वाविंशं सूक्तम्

(१-७) सप्तचंभ्याम्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवसानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ एते सोमांस आशवो रथा इव प्रवाजिनः । सर्गाः सृष्टा अहेपत ॥१॥  
 एते वाता इवोरवः पर्जन्यस्येव वृष्टयः । अग्नेरिव भ्रमा वृथा ॥२॥  
 एते पूता विपश्चितः सोमांसो दध्याशिरः । विपा व्यानशुर्धियः ॥३॥

22.

Ete sómāsa āśavo rāthā iva prā vājīnaḥ | sārgāḥ sṛiṣṭā  
 aheshata || 1 || eté vātā ivorávaḥ parjanyaasyeva vṛiṣṭāyaḥ |  
 agnér iva bhramā vṛithā || 2 || eté pūtā vipaścitaḥ sómāso  
 dādhyāśiraḥ | vipā vy ānaṣur dhiyaḥ || 3 ||

एते मृष्टा अमर्त्याः ससृवांसो न शश्रमुः । इयक्षन्तः पृथो रजः ॥४॥  
 एते पृष्ठानि रोदसोर्विप्रयन्तो व्यानशुः । उतेदमुत्तमं रजः ॥५॥  
 तन्तुं तन्वानमुत्तममनुं प्रवत आशत । उतेदमुत्तमाय्यम् ॥६॥  
 त्वं सोम पणिभ्य आ वसु गव्यानि धारयः । ततं तन्तुमचिक्रदः ॥७॥

eté mṛiṣṭā āmar-  
 tyāḥ sasṛivāṁso ná śaśramuḥ | íyakshantaḥ pathó rájaḥ  
 || 4 || eté pṛiṣṭhāni ródasor viprayánto vy ānaṣuḥ | utédám  
 uttamám rájaḥ || 5 || tántum tanvānám uttamám ānu pravāta  
 āṣata | utédám uttamāyyam || 6 || tvām soma paṇībhya ā  
 vāsu gavyāni dhārayaḥ | tatām tántum acikradaḥ || 7 || 12 ||

These streams of ambrosia when let out (for filtration), give a thrilling sound as they pass (through the ultra-psychic sieve). (In their movements, they resemble) chariots or the swift horses let loose. 1

Like the gushing winds, like the rain-storms or like the swift whirling flames of fire,— 2

—these pure streams of divine love, sagacious, and mixed with milk and curds, easily participate in our ceremonies performed with intelligence. 3

These elixirs, when purified, come down from the filters to the receptacles; thence they traverse along their assigned paths. They never get exhausted (in their incessant sojourn). 4

Spreading in various directions, they pervade the entire space, from earth to heaven. They extend to all the regions, the highest and the supreme ones. 5

Descending rivers follow this excellent ambrosia as it spreads out to our sacred works; these accomplishments are glorified thereby. 6

O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation). 7

( २३ ) त्रयोविंशं सूक्तम्

( १-७ ) समर्चन्यास्य सूक्तस्य काश्यपोऽसितो देवगो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥ १ ॥ सोमा अस्तृग्रमाशवो मधोर्मदस्य धारया । अभि विश्वानि काव्या ॥ १ ॥  
 अनु प्रतासे आयवः पदं नवीयो अक्रमुः । रुचे जनन्त सूर्यम् ॥ २ ॥  
 आ पवमान नो भरार्यो अदाशुषो गयम् । कृधि प्रजावतीरिषः ॥ ३ ॥  
 अभि सोमास आयवः पवन्ते मद्यं मदम् । अभि कोशं मधुश्चुतम् ॥ ४ ॥

23.

Sómā asṛigram āśavo mādhor mādasya dhārayā | abhi  
 vīsvāni kāvyā || 1 || ānu pratanāsa āyavaḥ padam naviyo  
 akramuḥ | rucé jananta sūryam || 2 || ā pavamāna no bha-  
 rāryó ádāśusho gāyam | kṛidhī prajāvatīr īshaḥ || 3 || abhi  
 sómāsa āyavaḥ pāvante mādyaṁ mādama | abhi kōśam ma-  
 dhuścūtam || 4 ||

सोमो अर्पति धर्णसिर्दधान इन्द्रियं रसम् । सुवीरो अभिशस्तिपाः ॥ ५ ॥  
 इन्द्राय सोम पवसे देवेभ्यः सधमाद्यः । इन्द्रो वाजं सिषाससि ॥ ६ ॥  
 अस्य पीत्वा मदानाभिन्द्रो वृत्राण्यप्रति । जघान जघनच्च नु ॥ ७ ॥

sómo arshati dharnasír dádhdhāna indriyám  
 rāsam | suvíro abhiṣastipáh || 5 || índrāya soma pavase de-  
 vébhyaḥ sadhamádyah | índro vājama sishāsasi || 6 || asyá pí-  
 tvá mādānām índro vṛitrāny apratí | jagbhāna jagbhānac ca  
 nú || 7 || 13 ||



The swift-flowing ambrosia issues forth in a stream, sweet and exhilarating, whilst the chanting of numerous praises by the sages goes on. 1

These swift-going cosmic horses (of the sun) have been traversing a new field since the eternal past; they as if, impel the sun to give light. 2

O purifier, acquire for us the property and possessions of such a miser landlord as is not liberal in munificence. May you bestow upon us progeny-abounding food. 3

The swift-flowing streams of divine love effuse exhilarating juices; they flow (after filtration) to the honey-storing receptacle. 4

The divine love, the sustainer (of the world), the giver of the sap of life to organs of senses and actions, heroic, a protector against calumny, flows forth (to the receptacles). 5

O nectar of divine love, worthy of worship, you flow forth for the sake of the resplendent soul and for the sake of sense organs (divines); O drop of ambrosia, you vouchsafe to give us food. 6

Having drunk of this divine supreme exhilarating draught, the soul, the irresistible, has been subduing the opponents; may he ever subdue them. 7



( २४ ) चतुर्विंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काश्यपोऽसितो देवलो वा ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र सोमासो अधन्विषुः पवमानासु इन्द्रवः । श्रीणाना अप्सु मृज्जत ॥१॥  
 अभि गावो अधन्विषुरापो न प्रवता यतीः । पुनाना इन्द्रमाशत ॥२॥  
 प्र पवमान धन्वसि सोमेन्द्राय पातवे । नृभिर्यतो वि नीयसे ॥३॥  
 त्वं सोम नृमादनः पवस्व चर्षणीसहे । सन्निर्यो अनुमाद्यः ॥४॥

24.

Prá sómāso adhanvisbuh pávamānāsa índavah | śṛiṇānā  
 apsú mriṇjata || 1 || abhí gāvo adhanvishur āpo ná pravātā  
 yatīḥ | punānā índram āṣata || 2 || prá pavamāna dhanvasi  
 sóméन्द्रāya pátave | nṛibhir yató ví nīyase || 3 || tvām soma  
 nṛimādanah pávasva carhaṇísábe | sánnir yó anumādyah  
 || 4 ||

इन्द्रो यदद्रिभिः सुतः पवित्रं परिधावसि । अरमिन्द्रस्य धाम्ने ॥५॥  
 पवस्व वृत्रहन्तमोक्थेभिरनुमाद्यः । शुचिः पावको अद्भुतः ॥६॥  
 शुचिः पावक उच्यते सोमः सुतस्य मध्वः । देवावीरघशंसहा ॥७॥

índo yád ádribhiḥ sutáh pavítram paridhāvasi | áram  
 índrasya dhāmne || 5 || pávasva vṛitrahanamokthébhīr anu-  
 mādyaḥ | śúciḥ pāvakó ádbhutaḥ || 6 || śúciḥ pāvaká ucyate  
 sómah sutásya mádhvah | devāvír aghaṣaṇsahá || 7 || 14 ||

The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds. 1

The flowing juices of ambrosia rush like waters flowing down a declivity; filtered and purified, they proceed to the resplendent self. 2

O filtrable ambrosia, you proceed to the resplendent self for his enjoyment. By the priests, you have been prepared and conveyed by them (to the self). 3

O ambrosia of divine love, you are the exhilarator of men; may you flow to the resplendent soul, who is the conqueror of adversaries. You (O elixir) are pure and worthy of adoration. 4

O nectar, when you are effused by crushing under stones, you hasten to the ultra-psychic sieve; verily, you are pure and of worth acceptance (or enjoyment) by the resplendent self. 5

Flow on, best destroyer of evils, to be propitiated by praises. Verily, you are pure, purifying and wonderful. 6

The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier, the gratifier of the enlightened persons and a destroyer of the wicked. 7

[ भय द्वितीयोऽनुवाकः ॥ ]

( २५ ) पञ्चविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यागमन्यो ऋच्छच्युत ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ पर्वस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥१॥  
 पवमान धिया हितोऽभि योनिं कनिक्रदत् । धर्मेणा वायुमा विश ॥२॥  
 सं देवैः शोभते वृषा कविर्योनावधि प्रियः । वृत्रहा देववीर्यमः ॥३॥  
 विश्वा रूपाण्याविशन्पुनानो याति हर्यतः । यत्रामृतास आसते ॥४॥  
 अरुषो जनयन्गिरः सोमः पवत आयुषक् । इन्द्रं गच्छन्कविक्रतुः ॥५॥  
 आपवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥६॥

25.

Pávasva dakshasádhano devébhyah pítáye hare | ma-  
 rúdbhyo vāyáve madaḥ || 1 || pávamāna dhiyā hito 'bhi yō-  
 niṁ kánikradat | dhármanā vāyūm á viṣa || 2 || sām devaṁb  
 śobhate vṛiṣhā kavir yónāv ádhi priyāb | vṛitrahā devaví-  
 tamaḥ || 3 || víṣvā rūpāṇy āviśān puṇānó yāti haryatāb | yá-  
 trāmṛitāsa āsate || 4 || arushó janāyan gírah sómāb pavata  
 āyushák | indram gáchan kavíkratub || 5 || á pavasva madin-  
 tama pavíttram dhárayā kave | arkásya yónim āsádam  
 || 6 || 15 ||

( २६ ) षड्विंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य ऋच्छच्युत इन्द्रवाह ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

६॥ तममृक्षन्त वाजिनमुपस्थे अदितेरधि । विप्रसो अण्व्या धिया ॥१॥

26.

Tām amṛikshanta vājīnam upāsthe áditer ádhi | vípraso  
 āṇvyā dhiyā || 1 ||

O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds. 1

O purifying ambrosia, suitably placed by sacred rites, may you roaring enter the receiving pot, and come in contact with the wind by your natural rights. 2

This ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home. 3

Pervading all beautiful forms, the pure, the desirable (elixir) goes to the place where the immortal ones abide. 4

Endowed with wisdom of the past, the brilliant nectar of divine love, generating sounds, flows forth continually, and finally it proceeds to the resplendent soul. 5

Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendent soul). 6

The priests cleanse with utmost care (or with fingers) that ambrosia, vigorous and agile, on the lap of the mother earth. 1

तं गावो अभ्यनूषत सहस्रधारमक्षितम् । इन्दुं धर्तारमा दिवः ॥२॥  
 तं वेधां मेधयाह्यन्पर्वमानमधि द्यवि । धर्णसि भूरिधायसम् ॥३॥  
 तमह्यन्भुरिजोर्धिया संवसानं विवस्वतः । पतिं वाचो अदाभ्यम् ॥४॥  
 तं सानावधि जामयो हरिं हिन्वन्त्यद्रिभिः । हर्यतं भूरिचक्षसम् ॥५॥  
 तं त्वा हिन्वन्ति वेधसः पर्वमान गिरावृधम् । इन्दुविन्द्राय मत्सरम् ॥६॥

tām gāvo abhy ānūshata sahasradhāram  
 ākshitam | indum dhartāram ā divāḥ || 2 || tām vedhām  
 medhāyahyan pāvamānam ādhi dyāvi | dharnasīm bhūridhā-  
 yasam || 3 || tām ahyam. bhurjior dhiyā samvāsānam vivāsva-  
 taḥ | pātiṁ vāco ādabhyam || 4 || tām sānāv ādhi jāmayo  
 hāriṁ hinvanty ādribbiḥ | baryatām bhūricakshasam || 5 ||  
 tām tvā hinvanti vedhāsaḥ pāvamāna girāvṛdham | indav  
 indrāya matsarām || 6 || 16 ||

( २७ ) सप्तविंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरस्तो वृषेध ऋषिः । पर्वमानः सोमो देवता । गायत्री छन्दः ॥

॥१७॥ एष कविर्भिर्दृतः पवित्रे अधि तोशते । पुनानो घ्नन्नप स्विधः ॥१॥  
 एष इन्द्राय वायवे स्पर्जित्परी षिच्यते । पवित्रे दक्षसाधनः ॥२॥

27

Eshā kavir abhīshṭutaḥ pavitre ādhi toṣate | punanō  
 ghnāno āpa srīdhaḥ || 1 || eshā indrāya vāyāve svarjīt pāri  
 shicyate | pavitre dakshasādhanah || 2 ||



The sacred hymns propitiate that ambrosia flowing in a thousand streams, which is inexhaustible and is the sustainer of heaven. 2

They elevate to heaven by their keen intellect that creative (ambrosia), the purifier, the sustainer and the upholder of all. 3

The worshippers elevate by the fingers (by their arms) that unconquerable (ambrosia), the Lord of praise abiding (in receptacles).4

The fingers effuse (from the plant) that green-tinted, desirable and far-beholding sap, after having crushed with stones the plant stems placed at a high level. 5

Men of intelligence invoke you, O pure and refined elixir; you provide exhilaration to the resplendent self, and all these praises are addressed to you. 6

## 27

This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic fleecy filter. It drives away all the opponents. 1

This invigorating heaven-conquering ambrosia is poured upon the ultra psychic filter for the gratification of the cosmic forces as the sun and the wind. 2

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥  
 एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तृतः ॥४॥  
 एष सूर्येण हासते पवमानो अधि यवि । पवित्रे यत्सरो मदः ॥५॥  
 एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥६॥

eshā nṛibhir ví ni-  
 yate divó .mūrdhā vṛishā sutāḥ | sómo vāneshu viṣvavit  
 || 3 || eshā gavyúr acikradat pávamāno hiraṇyayúb | índuh  
 satrajíd āstritah || 4 || eshā sūryeṇa hāsate pávamāno ādhi  
 dyāvi | pavitre matsaró madaḥ || 5 || eshā śuṣhmy āsishya-  
 dad antárikṣhe vṛishā hāriḥ | punāná índur índram á  
 || 6 || ॥ ॥

( २८ ) अष्टाविंशो सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१८॥ एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः । अव्यो वारं वि धावति ॥१॥  
 एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥  
 एष देवः शुभायतेऽधि योनावर्मत्यः । वृत्रहा देववीतमः ॥३॥

28.

Eshā vají hitó nṛibhir viṣvavín mánasas pátih | ávyo  
 váraṃ ví dhāvati || 1 || eshā pavitre aksbarat sómo devé-  
 bhyah sutāḥ | viṣvā dhāmāny āviśān || 2 || eshā devāḥ śu-  
 bhayaté 'dhi yónav āmartyāḥ | vṛitrahá devavítamaḥ || 3 ||

This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices). 3

This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conqueror of foes. irresistible and purifier. 4

This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psycho filter. 5

This powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent self. 6

## 28

This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psycho fleecy filter. It is omniscient and lord of mental complex. 1

This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psycho filter. It penetrates through all the functional spots. 2

This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs. 3

एष वृषा कनिक्रददशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥  
 एष सूर्यमरोचयत्पवमानो विचर्षणिः । विश्वा धामानि विश्ववित् ॥५॥  
 एष शुष्यदाभ्यः सोमः पुनानो अर्षति । देवावीरघशंसहा ॥६॥

eshā vṛiṣha kánikradad daśābhir jamībhir yatāḥ | abhī drō-  
 ṇāni dhavati || 4 || eshā sūryam arocayat pāvamāno vicar-  
 shanīḥ | viśva dhāmani viśvavit || 5 || eshā śuṣhmy ādābhyāḥ  
 sōmah punānó arshati | devāvīr aghaśaṁsahā || 6 || 18 ||

( २०. ) एकोनविंशं सूक्तम्

(१-६) पटुचस्यास्य सूक्तस्याङ्गिरसो वृमेध ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१॥ प्रास्य धारं अक्षरन्वृष्णः सुतस्यौजसा । देवाँ अनु प्रभूषतः ॥१॥  
 सप्तै सृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जज्ञानमुक्थ्यम् ॥२॥  
 सुषहा सोम तानि ते पुनानाय प्रभूवसो । वशी समुद्रमुक्थ्यम् ॥३॥  
 विश्वा वसूनि संजयन्पवस्व सोम धारया । इनु द्वेषीसि सध्वक् ॥४॥

29.

Prāsya dhārā aksharan vṛiṣṇaḥ sutasyaujasā | devāñ  
 ānu prabhūṣataḥ || 1 || śāptim mṛijanti vedhāso gṛiṇāntaḥ  
 kārávo girā | jyótiṛ jajñānām ukthyām || 2 || sushāhā soma  
 tāni te punānāya prabhūvaso | vārdhā samudrām ukthyām  
 || 3 || viśvā vāsūni saṁjāyan pávasva soma dhārayā | inú  
 dvēśhāṁsi sadhryāk || 4 ||

This showerer of blessings, cleansed and squeezed by ten fingers hastens uttering a sound to the receiving pots. 4

This purified (sap), all-contemplating and all-knowing, gives radiance to the sun and all the spots of the sacred performances. 5

This powerful, invincible, purifying ambrosia which is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration. 6

## 29

The streams of this effused ambrosia of love divine, the showerer of blessings, flow forth with speed and force. (The elixir) seeks to surpass all other divine powers in strength. 1

The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation. 2

O Lord of love divine, you are the distributor of abundant wealth. When you are purified, you look radiant. May you therefore fill the praise-deserving ocean (i.e. the pitcher containing water) to the brim. 3

O ambrosia, flow in a full stream, conquering for us all treasures. May you drive away all our enemies (to great distances). 4



रक्षा सु नो अररुषः स्वनात्समस्य कस्य चित् । निदो यत्र मुमुचमहे ॥५॥  
एन्दो पार्थिवं रयिं दिव्यं पवस्व धारया । द्युमन्तं शुष्ममा भर ॥६॥

rákshā sú no árarushaḥ svanát sa-  
masya kásya cit | nidó yátra mumuemahe || 5 || éndo párthi-  
vam rayim divyám pavasva dhárayā | dyumántam śúshmam  
á bhara || 6 || 19 ||

( ३० ) त्रिंशं सूक्तम्

(१-६) षड्वचस्याम्य सूक्तस्याङ्गिरसो विन्दुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२०॥ प्र धारां अस्य शुष्मिणो वृथा पवित्रे अक्षरन् । पुनानो वार्चमिष्यति ॥१॥  
इन्दुर्हियानः सोतृभिर्मृज्यमानः कनिक्रदत् । इयति वसुमिन्द्रियम् ॥२॥  
आ नः शुष्मं नृषाह्यं वीरवन्तं पुरुस्पृहम् । पवस्व सोम धारया ॥३॥  
प्र सोमो अतिं धारया पवमानो असिष्यदत् । अभि द्रोणान्यासदम् ॥४॥

30.

Prá dhārā asya śuśmīṇo vṛthā pavitre aksharan | pu-  
nānó vācam ishyati || 1 || indur hiyānaḥ sotṛibhir mṛijyāmā-  
naḥ kánikradat | iyarti vaguúm indriyám || 2 || á naḥ śúsh-  
mam nṛisháhyam vírávantam purusprīham | pávasva soma  
dhárayā || 3 || prá sómo áti dhárayā pávamāno asishyadat |  
abhi drónāny āsadam || 4 ||

Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked, and who utters ill words, so that we may be free (from anxiety). 5

O Lord of ambrosia, may you pour in streams the terrestrial and celestial riches and bring to us brilliant vigour. 6

## 30

The streams of the effused divine elixir, active and strong, flow without any effort through the ultra-psychic fleecy filter. During filtration, the elixir is, as if, gladdened to listen to the chants of praise. 1

Urged by the workers who press it out, the divine elixir during purification, filtration, and flow utters a characteristic voice of thrill and impels the organs of sense and action (for their right functions). 2

O divine elixir, may you flow forth for us in a stream, and bestow on us the foe-dispelling strength, and herioc progeny, coveted by so many of us. 3

This purified elixir of love flows out in a stream and is received in the pitchers of the innermost consciousness. 4

अप्सु त्वा मधुमत्तमं हरिं हिन्यन्त्यद्रिभिः । इन्द्रविन्द्राय पीतये ॥५॥  
 मुनोता मधुमत्तमं सोममिन्द्राय वज्रिणे । चारुं शर्धीय मत्सरम् ॥६॥

apsú tvā mādhumattamam há-  
 rim hinvanty ádribhiḥ | índav índrāya pitāye || 5 || sunótā  
 mādhumattamam sómam índrāya vajrīṇe | cārum śārdhāya  
 matsarām || 6 || 20 ||

( ३१ ) एकविंशं सूक्तम्

( १-६ ) बटवस्यास्य सूक्तस्य राहृगणो गोतम ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

२१॥ प्र सोमासः स्वाध्यः पवमानासो अक्रमुः । रयिं कृष्वन्ति चेतनम् ॥१॥  
 दिवस्पृथिव्या अधि भवेन्दो युसुवर्धनः । भवा वाजानां पतिः ॥२॥  
 तुभ्यं वाता अभिप्रियस्तुभ्यमर्षन्ति सिन्धवः । सोम वर्धन्ति ते महः ॥३॥  
 आ प्यायस्व समेतु ते विश्वतः सोम वृष्यम् । भवा वाजस्य संगथे ॥४॥  
 तुभ्यं गावो घृतं पयो बभ्रौ दुदुहे अक्षितम् । वर्षिष्ठे अधि सानवि ॥५॥

31.

Prá sómāsaḥ svādhyāḥ pávamānāso akramuḥ | rayīm  
 kṛiṇvanti cétanam || 1 || divás pṛithivyā ádhi bhávendo, dyu-  
 mnavárdhanah | bhāvā vājānām pátiḥ || 2 || túbhyam vātā  
 abhiprīyas túbhyam arshanti síndhavaḥ | sóma vārdhanti te  
 máhah || 3 || á pyāyasva sám etu te viśvátah soma vṛśh-  
 nyam | bhāvā vājasya saṁgathé || 4 || túbhyam gāvo ghrī-  
 tám páyo bábhro duduhré ákshitam | vārshishṭhe ádhi sá-  
 navi || 5 ||

O divine drops of elixir, (the stems of plants from which you are extracted) are crushed and pressed between the stones; and you flow forth sweet-flavoured and green-tinted into the waters. You come out for the enjoyment of the resplendent soul. 5

(O priests or devotees) may you express the sweet-flavoured, charming and exhilarating divine elixir of devotion for the enjoyment of your own resplendent self, resolute and adamant, and for your invigoration. 6

## 31

The benevolent drops of elixir, filtered and purified, flow forth; they confer life-giving wealth and intelligence. 1

O elixir of bliss, may you, both on heaven and earth, be the augments of our enlightenment, and may you be the lord of food. 2

O elixir of bliss, the winds are gracious in their love to you; the rivers flow to you; they magnify your greatness. 3

O elixir of bliss, may you be well-nourished; may vigorous powers unite in you from all sides; may you give us strength in the struggle of life. 4

O tawny-tinted (elixir), may the cows continue to yield milk and butter for you in large measures. May you ever grow on our highest summits. 5

स्वायुधस्य ते सतो भुवनस्य पते वयम् । इन्दो सखित्वमुष्मसि ॥६॥

svāyudhāsya te sató bhúvanasya pate vayám  
índo sakhitvám uṣmasi ॥ 6 ॥ 21 ॥

( ३२ ) द्वाविंशं सूक्तम्

(१-६) पट्टचम्यास्य सूक्तस्यात्रेयः दयावाश्च ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

६२॥ प्र सोमासो मदच्युतः श्रवसे नो मघोनेः । सुता विदथे अक्रमुः ॥१॥  
आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥  
आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम् । अत्यो न गोभिरज्यते ॥३॥

32.

Prá sómāso madacyútaḥ śrávase no maghónaḥ | sutá  
vidáthe akramuḥ ॥ 1 ॥ ád im tritásya yóshano hárīm hin-  
vanty ádribhiḥ | índum índrāya pītāye ॥ 2 ॥ ád im haúsó  
yáthā gaṇám víśvasyāvīvaśan matim | átyo ná góbbhir ajoyate  
॥ 3 ॥

उभे सोमावचाकशन्मृगो न तक्तो अर्पसि । सीदन्नृतस्य योनिमा ॥४॥  
अभि गावो अनूषत योषा जारमिव प्रियम् । अगन्नाजि यथा हितम् ॥५॥  
अस्मे धेहि द्युमद्यशो मघवद्भ्यश्च मह्यं च । सनि मेधामुत श्रवं ॥६॥

ubhé somāvacākaśan mṛigó ná taktó arshasi | sīdann  
ritásya yónim á ॥ 4 ॥ abhí gāvo anūshata yóshā jārām iva  
priyám | ágann ājīm yáthā hitám ॥ 5 ॥ asmé dhehi dyumád  
yáśo maghāvadbhyaṣ ca máhyam ca | sanim medhām utá  
śrávaḥ ॥ 6 ॥ 22 ॥



O elixir of devotional bliss, the Lord of all beings, bearing arms of protection, we crave for your friendship. 6

## 32

May the elixirs of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance—for us who are the organizers of sacrifice. 1

And now, the stems of the plant are crushed under stones, and the fingers of the triply-enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent self. 2

And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with water, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).

O elixir, you behold both the worlds, run like a speedy deer; come along with milk and take a seat of honour in the sacred performances. 4

The songs of praises commend you as a beloved praises her lover; as a hero, you hasten to a joyful contest. 5

May you bestow illustrious fame on us,—both on our rich participants and me (the poor). Grant us wealth, intelligence and glory. 6

( ३३ ) त्रयस्त्रिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याप्यखित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२३॥ प्र सोमासो विपश्चितोऽपां न यन्त्यूर्मयः । वनानि महिषा इव ॥१॥  
 अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥  
 सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्पन्ति विष्णवे ॥३॥  
 तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरिति कर्निकदत् ॥४॥  
 अभि ब्रह्मीरनूषत यङ्कीर्तस्य मातरः । मर्मृज्यन्ते दिवः शिशुम् ॥५॥  
 रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः । आ पवस्य सहस्रिणः ॥६॥

33.

Prá sómaso vipaścito 'pām ná yanty ūrmáyah | vānāni  
 mahishā iva || 1 || abhī drōṇāni babhrāvah sukṛā ṛitāsya  
 dhārayā | vājam gómantam aksharan || 2 || sūtā índrāya vā-  
 yāve varuṇāya marúdbhīyah | sómā arshanti víshṇave || 3 ||  
 tísro váca úd írate gāvo mimanti dhenávaḥ | hárir eti káni-  
 kratat || 4 || abhī bráhmīr anūshata yāhvīr ṛitāsya mātáraḥ |  
 marmṛijyānte divāḥ śiṣum || 5 || rāyāḥ samudráṇṣ catúro  
 'smábhyam soma visvátah | á pavasva sahasrīṇah || 6 || २३ ||

( ३४ ) चतुस्त्रिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याप्यखित ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ प्र सुवानो धारया तनेन्दुर्हिन्वानो अर्षति । रुजदृच्छा व्योजसा ॥१॥

34.

Prá suvāno dhārayā tánēndur hinvāno arshati | rujād  
 drīḷbā vy ójasā || 1 ||

The conscientious drops of divine love rush along like waves of water or like buffaloes to forests. 1

The brown bright drops flow with strength to the pitchers with a stream of divine ambrosia; they pour forth food accompanied with kine (or milk products). 2

The effused elixir of divine love proceeds to Nature's bounties such as the sun, the wind, the ocean, the moving clouds and to the cosmos. 3

The priests utter the three sacred texts (the Rk, the Yajus and the Samans); the milch kine low on being milked, while the green – tinted elixir flows with roaring sound (to the collecting vessel). 4

While they purify and decorate the child of heaven (the elixir of love divine), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred. 5

From every side, O Lord of love and joy, pour upon us oceans of riches; from all the four quarters, fulfil our thousands of aspirations. 6

The elixir of divine love when effused and expressed, flows in a stream to the filter, breaking down strong fortresses of opposition by its strength. 1

सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमो अर्पति विष्णवे ॥२॥  
 वृषाणं वृषभिर्यतं सुन्वन्ति सोममद्रिभिः । दुहन्ति शक्मना पयः ॥३॥  
 भुवत्त्रितस्य मज्यो भुवदिन्द्राय मत्सरः । स रूपैरज्यते हरिः ॥४॥  
 अभीमृतस्य विष्टपं दुहते पृश्निमातरः । चारु प्रियतमं हविः ॥५॥  
 समेनमहुता इमा गिरो अर्षन्ति सस्रुतः । धेनूर्वाश्रो अवीवशत् ॥६॥

sutā indrāya vayāve varuṇāya marūd-  
 bhyah | sómo arshati víṣṇave || 2 || vṛṣhāṇam vṛṣhabhir  
 yatām sunvānti sómam ádribhiḥ | duhānti śakmana páyah  
 || 3 || bhúvat tritásya mārjyo bhúvad indrāya matsaráh  
 sām rūpāir ajyate háriḥ || 4 || abhīm ṛitásya viṣṭāpam du-  
 haté pṛṣnimatarah | cāru priyātamaṁ haviḥ || 5 || sām enam  
 áhrutā. imā gīro arshanti sasrútaḥ | dhenúr vāśrō avivaśat  
 || 6 || 24 ||

( ३५ ) पञ्चविंशं सूक्तम्

( १-६ ) पटुचम्यास्य सूक्तम्याद्विंसः प्रभूचसुक्रैपि । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२५॥ आ नः पवस्व धारया पवमान रयिं पृथुम् । यया ज्योतिर्विदासि नः ॥१॥  
 इन्द्रो समुद्रमीङ्क्षय पवस्व विश्वमेजय । रायो धर्ता न ओजसा ॥२॥  
 त्वया वीरेण वीरवोऽभि प्याम पृतन्यतः । क्षरा णो अभि वार्यम् ॥३॥

35.

Ā naḥ pavasva dhārāya pāvamāna rayīm prithūm |  
 yāyā jyótir vidási naḥ || 1 || indo samudrammikhaya pávasva  
 viṣvamejaya | rayō dhartā na ójasa || 2 || tvāyā vīreṇa  
 vīravo bhī shyāma prītanyatāḥ | kshārā ṇo abhī vār-  
 yam || 3 ||

The ambrosia effused proceeds to the sun, the wind, the ocean, to the moving clouds and to the cosmos. 2

From the crushed plant, they squeeze out the sap between the effusing stones; they milk out its juice by their efforts. 3

The exhilarating ambrosia is cleansed by the triple-functioning priest for the enjoyment of the resplendent self; the green-tinted elixir is mixed with the ingredients. 4

The forces of cosmos milk out at the place of cosmic sacrifice this elixir which is most beautiful and graceful as an oblation. 5

Our sincere praises flow to him in one united stream and he uttering a sound welcomes the milch kine. 6

## 35

May you pour forth in streams for us, O purifier (the elixir of bliss),—in such streams, wherewith you bless us enlightenment. May you give us riches in plenty. 1

O loving ambrosia, impeller of the waters, the trembler of all, flow forth by your power as the bearer of wealth to us. 2

With you, O valiant one, our hero, may we overcome our enemies; let whatever is desirable be poured upon us. 3



प्र वाजमिन्दुरिष्यति सिषासन्वाजसा ऋषिः । व्रता विद्वान आयुधा ॥४॥  
 तं गीर्भिर्वाचमीह्वयं पुनानं वासयामसि । सोमं जनस्य गोपतिम् ॥५॥  
 विश्वो यस्य व्रते जनो दाधार धर्मेणस्पतेः । पुनानस्य प्रभूवसोः ॥६॥

prá vájam indur ishryati síshasan vajasá r̥shih |  
 vratá vidāná áyudhā || 4 || tāṁ gīrbhír vācamukhayām pu-  
 nānām vāsayāmasi | sōmam jānasya gōpatim || 5 || viśvo yá-  
 sya vraté jāno dādāhara dhármanas pāteḥ | punānasya pra-  
 bhūvasoh || 6 || ३६ ||

( ३६ ) षड्विंशो सूक्तः

(१-६) पञ्चम्यास्य सूक्तस्याङ्गिरसः प्रभूवसुर्ऋषिः । पदमानः सोमो देवता । गायत्री छन्दः ॥

॥२६॥ असर्जि रथ्यो यथा पवित्रे चम्ब्वोः सुतः । कार्श्मन्वाजी न्यक्रमीत् ॥१॥  
 स वह्निः सोम जाग्रविः पवस्य देवद्वीरति । अभि कोशं मधुश्रुतम् ॥२॥  
 स नो ज्योतीषि पूर्य पवमान वि रोचय । ऋत्वे दक्षाय नो हिनु ॥३॥  
 शुम्भमान क्रतुभिर्मृज्यमानो गर्भस्त्योः । पवते वारे अव्यये ॥४॥

36.

Āsarji rāthyo yatha pavitre canvoh sutāḥ | kārshman  
 vājī ny ākramīt || 1 || sā vāhniḥ soma jāgriviḥ pāvasya de-  
 vavīr āti | abhī kōṣam madhuśrutam || 2 || sā no jyōtīṣhi  
 pūrva pāvamāna vī rocaya | krātve dākshāya no hinu  
 || 3 || śumbhāmāna ritāyūbhir mṛijyāmāno gābhastyoh | pā-  
 vate vāre avyāye || 4 ||

The divine elixir is the bestower of food, is the seer, (the source of enlightenment); it is an associate of food; it knows our conducts of life, and is equipped with arms. 4

We clothe with praises that ambrosia of divine love who is the inspirer of praise, the purifier, our cowherd (the guardian of men). 5

On the worship of whom, all men set their hearts—the Lord of virtuous acts, the purified and the possessor of abundant wealth. 6

36

Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out on the battlefield. 1

O ambrosia of divine love, you are the bearer (of oblations), vigilant, devoted to Nature's bounties. May you flow past the ultra-psychic filter-cloth and finally to the honey-dropping containers. 2

O eternal purifier, illumine for us the luminaries of heaven and animate us for strength—bestowing benevolent works. 3

Adorned by priests of holy rites and expressed by their hands, the love divine flows through the ultra-psychic fleecy filter. 4

स विश्वा दाशुषे वसु सोमो दिव्यानि पार्थिवा । पर्वतामान्तरिक्ष्या ॥५॥  
आ दिवस्पृष्टमश्वयुर्गव्ययुः सोम रोहसि । वीरयुः शवसस्पते ॥६॥

sá víśva dāśúshe vāsu sómo divyāni  
pārthiva | pávatām ántárikshyā || 5 || á divás prīṣṭhām  
asvayúr gavyayúh soma rohasi | vīrayúh śavasas pate  
|| 6 || 26 ||

( ३७ ) सप्तत्रिंशं सूक्तम्

(१-६) पट्टचम्यास्य सूक्तस्याङ्गिरसो रहुगण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२७॥ स सुतः पीतये वृषा सोमः पवित्रे अर्षति । विघ्नन्नक्षींसि देवयुः ॥१॥  
स पवित्रे विचक्षणो हरिरर्षति धर्णसिः । अभि योनिं कनिक्रदत् ॥२॥  
स वाजी रोचना दिवः पवमानो वि धावति । रक्षोहा वारमव्ययम् ॥३॥  
स त्रितस्याधि सानवि पवमानो अरोचयत् । जामिभिः सूर्य सह ॥४॥

37.

Sá sutáh pītāye vṛishā sómah pavitre arshati | vigbhān  
rákshānsi devayúh || 1 || sá pavitre vicakṣhaṇó bhárir arshati  
dharnasīh | abhí yónim kánikradat || 2 || sá vājī rocaná di-  
vāh pávamāno ví dhāvati | rakshohá vāram avyáyam || 3 ||  
sá tritáśyádhi sánavi pávamāno arocayat | jāmitbhiḥ sūryam  
sahá || 4 ||

May that love divine bestow upon the liberal donor all treasures, whether of heaven or earth or the firmament. 5

(O love divine), the lord of food and strength, your glory ascends to the summit of the sky, a glory that gives us horses, kine and brave progeny. 6

## 37

It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements. 1

The all—beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice. 2

This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils. 3

This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the sun together with other luminaries. 4

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः । सोमो वाजमिवासरत् ॥५॥  
स देवः कविनेषितोऽभि द्रोणानि धावति । इन्दुरिन्द्राय मंहना ॥६॥

sā vṛitrahā vṛishā suto varivovīd ādābhyah | sómo  
vājam-āśarat || 5 || sā devah kavīneshito 'bhī drōṇāni dhā-  
vati | indur indrāya manhānā || 6 || 27 ||

( ३८ ) अष्टात्रिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरसो रङ्गण ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२८॥ एष उ स्य वृषा रथोऽव्यो वारैभिरर्षति । गच्छन्वाजं सहस्रिणम् ॥१॥  
एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥  
एतं त्वं हरितो दशं मर्मज्यन्ते अपस्युवः । याभिर्मदाय शुम्भते ॥३॥  
एष स्य मानुषीष्वा श्येनो न विक्षु सीदति । गच्छञ्जारो न योषितम् ॥४॥  
एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः । य इन्दुर्वारमाविशत् ॥५॥  
एष स्य पीतये सुतो हरिरर्षति धर्णसिः । क्रन्दन्योनिमभि प्रियम् ॥६॥

38.

Eshā u syā vṛishā rātho 'vyo vārebhir arshati | gāchan  
vājam sahasrīṇam || 1 || etām tritāsya yōṣhaṇo hāriṃ hin-  
vanty ādribhiḥ | indum indrāya pītāye || 2 || etām tyām ha-  
rito dāśa marmajjyānte āpasýuvalḥ | yābhir mādāya śum-  
bhate || 3 || eshā syā mānuṣhīshv ā syenó ná vikshú sīdati |  
gāchañ jāró ná yoshítam || 4 || eshā syā mādýo rásó 'va  
casṭe divah śiṣuḥ | yā indur vāram āviśat || 5 || eshā syā  
pītāye suto hārir arshati dharnāsīḥ | krāndan yōnim abhi  
priyām || 6 || 28 ||



This effused elixir, the dispeller of darkness, the showerer of benefits, the giver of wealth, and the invincible proceeds (to the receptacle) as a horse to battle. <sup>5</sup>

This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart. The loving elixir is for the resplendent self in all its dignity. <sup>6</sup>

## 38

This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons. <sup>1</sup>

The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self. <sup>2</sup>

The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent self). <sup>3</sup>

That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved. <sup>4</sup>

That exhilarating divine juice of love beholds everyone with affection,—the elixir, the child of heaven, that percolates through the ultra-psychic fleecy filter. <sup>5</sup>

That green-hued, all-sustaining elixir when effused for enjoyment rushes to its beloved place with resounding voice. <sup>6</sup>

( ३९ ) एकोनचत्वारिंशं सूक्तम्

(१-६) पदुचस्यान्य सूक्तन्याङ्गिरसो बृहन्मतिर्क्रयिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२.९॥ आशुरर्षं बृहन्मते परि प्रियेण धाम्ना । यत्र देवा इति ब्रवन् ॥१॥  
परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः । वृष्टिं दिवः परि स्रव ॥२॥

39.

Āśur arsha bṛiḥanmate pári priyéṇa dhāmnā | yātra  
devā itī brávan || 1 || pariṣkṛiṇvānn ánishkṛitam jāuāya yā-  
tāyann íśhaḥ | vṛiṣṭīm divāḥ pári sraṇa || 2 ||

सुत एति पवित्र आ त्विषिं दधानं ओजसा । विचक्षाणो विरोचयन् ॥३॥  
अयं स यो दिवस्पतिं रघुयामा पवित्र आ । सिन्धोरूर्मा व्यक्षरत् ॥४॥

sutā eti pa-  
vitra á tvīṣhiṁ dádbhāna ójasā | vicákshāṇo virocāyan || 3 ||  
ayāṁ sá yó divás pári raghuyāmnā pavitra á | síndhor ūrmā  
vy áksharat || 4 ||

आविवासन्परावतो अथो अर्वावतः सुतः । इन्द्राय सिच्यते मधु ॥५॥  
समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः । योनावृतस्य सीदत ॥६॥

āvívāsan parāváto átho arvāvátah sutáh |  
indrāya sicyate mādhu || 5 || samīcīnā anūṣhata hāriṁ hin-  
vanty ádribhiḥ | yónāv ṛitāsya sídata || 6 || 29 ||

O love divine, most sublime in thoughts, flow swift in your lovely splendour, saying, "I go where the divine elements dwell". 1

Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from celestial region. 2

This elixir when effused enters the ultra-psychic filter with force, sending forth its light and beholding all illuminated things. 3

Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves. 4

The effused elixir is meant for all divines, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul. 5

In a group they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice. 6

( ४० ) चत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसो बृहन्मतिक्रिपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ पुना॒नो अ॒कमीद॒भि विश्वा॒ मृधो॒ विच॑र्षणिः । शु॒म्भन्ति॒ विप्रै॑ धी॒तिभिः॑ ॥१॥  
 आ योनि॑मरु॒णो रु॒द्रम॑दिन्द्रं वृषा॑ सुतः । ध्रु॒वे स॑दसि सीदति ॥२॥  
 नू नो॑ र॒यिं म॒हामि॑न्द्रोऽस्मभ्यै॑ सोम॒ विश्व॑तः । आ प॑वस्व स॒हस्रि॑णम् ॥३॥  
 विश्वा॑ सोम॒ पव॑मान॒ द्युम्नानी॑न्दुवा भ॑र । वि॒दाः स॑हस्रिणी॒रिषः॑ ॥४॥  
 स नः॑ पुना॒न आ भ॑र र॒यिं स्तो॒त्रे सु॒वीर्य॑म् । ज॒रितु॑र्वर्धया॒ गिरः॑ ॥५॥  
 पुना॒न इ॒न्दुवा भ॑र सोम॒ द्विव॑र्हसं र॒यिम् । वृष॑न्निन्दो न उ॒क्थ्य॑म् ॥६॥

40.

Punānó akramīd abhī viśvā mṛdho vícarshaniḥ | śum-  
 bhānti vípraṃ dhītībhiḥ || 1 || ā yónim aruṇo ruhad gāmad  
 indram vṛishā sutāḥ | dhruvé sādasi śidati || 2 || nū no ra-  
 yīm mahām indo 'smábhyam soma viśvātaḥ | ā pavasva  
 sahasrīṇam || 3 || viśvā soma pavamāna dyumnānīndav ā  
 bhara | vidāḥ sahasrīṇīr īśhaḥ || 4 || sá naḥ punāná ā bhara  
 rayīm stotrē suvīryam | jaritūr vardhayā girāḥ || 5 || punāná  
 indav ā bhara sóma dvivárhasam rayīm | vṛishann indo na  
 ukthyām || 6 || 30 ||

( ४१ ) एकचत्वारिंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेथ्यातिथिक्रिपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३१॥ प्र॒ ये गा॒वो न॒ भूर्ण॑यस्त्वे॒षा अ॒यासो॑ अ॒क्रमुः॑ । घ्नन्तः॑ कृ॒ष्णाम॑प॒त्यच॑म् ॥१॥

41.

Prá yé gávo ná blúrṇayas tveshā ayāso ákramuḥ  
 ghnāntaḥ kṛṣṇān āpa tvācam || 1 ||

The pure, all-seeing (divine elixir) overcomes all evils;  
may you honour this sage, the elixir, with holy songs. 1

This refulgent (elixir), showerer of benefits, when effused,  
enters the heart of the devotee; it moves to the proximity  
of the resplendent soul and stays there with permanence in  
its super-psychic abode. 2

O Lord of purity and love divine, quickly pour upon us  
from all quarters vast and thousandfold treasures. 3

O Lord of purity and love divine, bring all sorts of wealth  
and provide food to us in thousand measures. 4

O lord of love divine, pure and dignified, bring us, your  
worshippers, wealth with offsprings. May you recompense  
the praises of him who glorifies you. 5

O lord of bliss and love, pure and graceful, bring us wealth  
(of joy and wisdom) from both worlds; O showerer of  
benefits, bring us glorious wealth. 6

It descends like streams of waters; it is swift, brilliant,  
rapid and drives off the dark evils. 1



सुवितस्य मनामहेऽति सेतुं दुराव्यम् । साह्वांसो दस्युमव्रतम् ॥२॥  
 भृष्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः । चरन्ति विद्युतो दिवि ॥३॥  
 आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् । अश्ववद्वाजवत्सुतः ॥४॥  
 स पवस्व विचर्षण आ मही रोदसी पृण । उषाः सूर्यो न रश्मिभिः ॥५॥  
 परि णः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम् ॥६॥

suvitásya manāmahé  
 'ti sétum durāvyām | sāhvāṅso dāsyaum avratām || 2 || śṛiṇvé  
 vṛishtër iva svanáḥ pávamānasya ṣuśmīṇaḥ | cāranti vi-  
 dyúto divi || 3 || á pavasva mahīm íśham gómad indo híraṇ-  
 yavat | áśvāvad vājavat sutáh || 4 || sá pavasva vicarṣṇa  
 á mahí ródasī pṛiṇa | usháh sūryo ná raśmībhiḥ || 5 || pári  
 naḥ śarmayāntyā dhārayā soma viśvātah | sārā raséva vi-  
 śtāpam || 6 || ३१ ||

( ४२ ) द्विचत्वारिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य ऋग्वेदो मेघ्यातिथिर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३२॥ जनयन्नोचना दिवो जनयन्नप्सु सूर्यम् । वसानो गा अपो हरिः ॥१॥  
 एष प्रत्नेन मन्मना देवो देवेभ्यस्परि । धारया पवते सुतः ॥२॥

42.

Janáyan rocaná divó janáyann apsú sūryam | vásāno  
 gá apó háriḥ || 1 || eśhá pratrénéna mánmanā devó devébhyas  
 pári | dhārayā pavate sutáh || 2 ||

We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to the virtuous disciplines. 2

The sound of this effused and purified elixir is heard like that of rainfall and in its flashes it is like the lightnings running across the sky. 3

When effused, this elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength). 4

Flow on, O all-beholding elixir, fill to the full the vast heaven and earth as the sun fills space after the dawn with his beams. 5

Flow round us, O elixir of love divine, on all sides in a bliss—bestowing stream, like a river down a plateau. 6

## 42

This green-tinted splendidous ambrosia, generating the luminaries of heaven and generating the sun in the firmament, keeps clothing himself with the descending waters and milk—

It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces. 2

वावृधानाय त्वयै पवन्ते वाजसातये । सोमाः सहस्रपाजसः ॥३॥  
 दुहानः प्रलमित्पयः पवित्रे परि पिच्यते । क्रन्दन्देवाँ अजीजनत् ॥४॥  
 अभि विश्वानि वार्याभि देवाँ ऋतावृधः । सोमः पुनानो अर्षति ॥५॥  
 गोमन्नः सोम वीरवदश्चावृद्धाजवत्सुतः । पवस्व बृहतीरिषः ॥६॥

vāvṛidhānāya tūrvaye pá-  
 vante vājasātaye | sómaḥ sahasrapājasah || 3 || duhānāḥ  
 pratnām ít páyāḥ pavitre pári shicyate | krāndan devāñ  
 ajijanat || 4 || abhí víśvāni váryābhí devāñ ṛitāvṛidhaḥ | só-  
 maḥ punānó arshati || 5 || góman naḥ soma vīrávad āṣvāvad  
 vājavat sūtāḥ | pávasva bṛihatīr íshah || 6 || ३२ ||

( ४३ ) त्रिचत्वारिंशं सूक्तम्

( १-६ ) षड्वचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । एवमानः सोमो देवता । गायत्री छन्दः ॥

३॥ यो अत्य इव मृज्यते गोभिर्मदाय हर्यतः । तं गीर्भिर्वीसयामसि ॥१॥  
 तं नो विश्वा अवस्युवो गिरः शुम्भन्ति पूर्वथा । इन्दुमिन्द्राय पीतये ॥२॥  
 पुनानो याति हर्यतः सोमो गीर्भिः परिष्कृतः । विप्रस्य मेध्यातिथेः ॥३॥  
 पवमान विदा रयिमस्मभ्यै सोम सुश्रियम् । इन्दो सहस्रवर्चसम् ॥४॥

43.

Yó átya iva mriyáte góbhīr mādāya haryatāḥ | tám  
 gīrbhīr vāsayāmasi || 1 || tám no víśvā avasyúvo girāḥ ṣum-  
 bhanti pūrvāthā | índum índrāya pītāye || 2 || punānó yāti  
 haryatāḥ sómo gīrbhīḥ páriśkṛitatḥ | víprasya médhyaātithēḥ  
 || 3 || pávamāna vidā rayīm asmābhyam soma suśríyam |  
 indo sahasravarcasam || 4 ||

The elixirs of divine love flow with unbounded vigour for the rapid and ever—increasing acquisition of food. 3

Milking forth the eternal fluid, this elixir is poured into the ultra-psychic filter and there with a roar, it generates divine virtues. 4

This love divine, when purified, hastens towards all desirable prosperity and towards divine men who adhere to eternal truth. 5

May this elixir, when effused, pour down treasures upon us consisting of kine, children vigour, strength and abundant food. 6

## 43

We glorify with praises that loving elixir for our spiritual joy which, like a horse, is cleansed. The purified extract is finally mixed with cow's milk and curds. 1

All our invocations, desiring grace and protection, beautify this elixir now as of old, so that our resplendent soul may enjoy it. 2

This elixir of love divine flows on when beautified at the sacrifices, conducted by the respectable medicants. 3

O flowing elixir of love divine, O delightful, grant us auspicious wealth with thousands of splendour. 4

इन्दुरत्यो न वाजसृत्कनिक्कन्ति पवित्र आ । यदक्षारति देवयुः ॥५॥  
पवस्व वाजसातये विप्रस्य गृणतो वृधे । सोम रास्व सुवीर्यम् ॥६॥

īndur ātyo ná vājasrīt kāni-  
kranti pavitra ā | yād ākshār āti devayūḥ || 5 || pāvasva vā-  
jasātaye viprasya grīṇatō vṛidhē | sóma rāsva suvīryam  
|| 6 || ३३ ||

( ४४ ) चतुष्टत्वारिंशं सूक्तम्

(१-६) षड्वचनास्य सूक्तस्याङ्गिरस भयास्य ऋषिः । पवमानः सोमो देवता । गावशी छन्दः ॥

॥१॥ प्र ण इन्दो महे तन ऊर्मिं न बिभ्रदर्षसि । अ॒भि दे॒वाँ अ॒यास्यः ॥१॥  
म॒ती जुष्टो धि॒या हितः सोमो॑ हि॒न्वे प॒रावति॑ । वि॒प्रस्य॑ धा॒रया॑ क॒विः ॥२॥  
अ॒यं दे॒वेषु॑ जा॒गृविः॑ सु॒त ए॒ति प॒वित्र॑ आ । सोमो॑ या॒ति वि॒चर्ष॑णिः ॥३॥  
स नः॑ पवस्व वा॒जयु॑श्च॒क्राणश्चा॒रुमध्व॑रम् । ब॒र्हिष्मो॑ आ वि॒वास॑ति ॥४॥  
स नो॑ भ॒गाय॑ वा॒यवे॑ वि॒प्रवीरः॑ स॒दावृ॑धः । सोमो॑ दे॒वेष्वा य॑मत ॥५॥

44.

Prā na indo mahé tana ūrmīm ná bíbhrad arshasi |  
abhi devāñ ayásyah || 1 || matí jushṭó dhiyā hitāḥ sómo  
hinve parāvāti | viprasya dhārayā kavīḥ || 2 || ayām devé-  
shu jāgrivīḥ sutá eti pavitra ā | sómo yāti vícarshaṇīḥ  
|| 3 || sá naḥ pavasva vājayús cakrāṇas cārum adhvarām |  
barhishmāñ ā vivāsati || 4 || sá no bhágāya vāyāve vípravī-  
raḥ sadāvṛidhaḥ | sómo devéshv ā yamat || 5-||



The nectar of joy divine, beloved of divine forces, when flows through the ultra-psychic filter roars like a courser rushing to battle. 5

May you, O love divine, flow for the acquisition of food of wisdom and for the prosperity of the enlightened person who praises you; may you grant him excellent progeny. 6

## 44

O love divine, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs). 1

The sage-like love divine, gratified by the praise of the pious worshipper and effused forth for the worship, flows forward in a stream to long distances. 2

This vigilant elixir of love divine, after effusion, proceeds onwards to the ultra-psychic filter; and there-after in the purified form, it, the all-beholding, goes to the sense organs. 3

May you flow for us, who are desirous of obtaining food of wisdom, and make our worship auspicious. (O elixir,) the devotees enshrine you in their hearts. 4

May the elixir which is pressed forth by the seers for obtaining grace and vitality make us ever-prospering. May the elixir grant us wealth of wisdom to be conveyed to gods (i.e. to all the faculties of the human complex). 5

स नो अद्य वसुत्तये क्रतुविद्रातुवित्तमः । वाजं जेषि श्रवो बृहत् ॥६॥

sá no adyā  
vāsuttaye kratuvid gātuvittamaḥ | vājam jeshi śrāvo bṛhāt  
॥ 6 ॥ 1 ॥

( ४५ ) पञ्चचत्वारिंशं सूक्तम्

(१-६) षडृचम्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२॥ स पवस्व मदाय कं नृचक्षा देववीतये । इन्दुविन्द्राय पीतये ॥१॥  
स नो अर्षाभि दृत्यं त्वमिन्द्राय तोशसे । देवान्त्सखिभ्य आ वरम् ॥२॥  
उत त्वामरुणं वयं गोभिरञ्ज्मो मदाय कम् । वि नो राये दुरो वृधि ॥३॥  
अत्यू पवित्रमक्रमीद्वाजी धुरं न यामनि । इन्दुर्देवेषु पत्यते ॥४॥  
समी सखायो अस्वरन्वने कीलन्तमत्यविम् । इन्दुं नावा अनूषत ॥५॥  
तया पवस्व धारया यया पीतो विचक्षसे । इन्दो स्तोत्रे सुवीर्यम् ॥६॥

45.

Sá pavasva mādāya kām nṛicákshā devávitaye | índav  
índrāya pītaye || 1 || sá no arshābhí dūtyāṃ tvām índrāya  
tośase | devān sākhibhya ā vāram || 2 || utá tvām aruṇān  
vayām góblir añjmo mādāya kām | ví no rāyé dúro vṛidh  
|| 3 || áty ū pavítram akramíd vājí dhúram ná yámani | ín-  
dur devéshu patyate || 4 || sám ī sākhyāyo asvaran vāne krí-  
lantam átyavim | índum nāvā anūshata || 5 || táyā pavasva  
dhārayā yáyā pītó vicákshase | índo stotré suvīryam  
|| 6 ॥ 2 ॥

O receiver of sacred homages, knower of paths of virtues, may you grant us this day abundant food of wisdom and vigour for the acquisition of wealth of enlightenment. 6

## 45

O elixir of love divine, the beholder of men, flow pleasantly for the joy of the sense organs and for the delight and exhilaration of the resplendent soul. 1

Flow for functioning as the messenger for us; may you (C elixir) appear for the joy of the resplendent soul. May you flow forth for the award of our friends, the sense organs. 2

We invoke you, O purple elixir, for the purpose of exhilaration and mix you with cow's milk and curds; may you throw open the doors for our riches. 3

The ambrosia passes through the ultra-psychic sieve as : horse passes the shafts (of the chariot) for driving. The elixir conveys the exhilaration to the sense organs. 4

His associates praise the elixir as it sports in waters and passes through the ultra-psychic fleecy filter. The hymn (of priests) glorify the drops of divine elixir. 5

Flow forth, O elixir of love divine, with that stream, where with, when drunk, you instil wonderful vigour in the heart of your discerning offerers of praise. 6

( ४६ ) षट्चत्वारिंशं सूक्तम्

( १-६ ) षड्विंशत्यास्य सूक्तस्याङ्गिरस अयास्य ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३॥ असृग्रन्देववीतयेऽत्यासः कृत्वा इव । क्षरन्तः पर्वतावृधः ॥१॥  
 परिष्कृतास इन्दवो योषेव पित्र्यावती । वायुं सोमा असृक्षत ॥२॥  
 एते सोमास इन्दवः प्रयस्वन्तश्चमू सुताः । इन्द्रं वर्धन्ति कर्मभिः ॥३॥

46.

Āsrigraṇ devāvīṭayé 'tyāsaḥ kṛtvā iva | kshārantah  
 parvatāvṛdhah || 1 || pāriṣkṛtāsa indavo yōsheva pītryā-  
 vātī | vāyūṃ sōmā asṛikṣhata || 2 || eté sōmāsa indavaḥ prā-  
 yasvantaḥ camū sutāḥ | indraṃ vardhanti kármabhiḥ || 3 ||

आ धावता सुहस्त्यः शुक्रा गृभ्णीत मन्थिना । गोभिः श्रीणीत मत्सरम् ॥४॥  
 स पवस्व धनंजय प्रयन्ता राधसो मूहः । अस्मभ्यं सोम गातुवित् ॥५॥  
 एते मृजन्ति मर्ज्यं पवमानं दश क्षिपः । इन्द्राय मत्सरं मदम् ॥६॥

ā .dhāvataḥ suhastyah śukrá gṛibhṇīta manthínā | góbhiḥ śri-  
 nīta matsarām || 4 || sá-pavasva dhanamjaya prayantā rá-  
 dhaso mahāḥ | asmábhyam soma gātuvít || 5 || etām mṛijanti  
 mārjyam pávamānam dáśa kṣhípaḥ | indrāya matsarāni má-  
 dam || 6 || ३ ||

The plants of divine elixir grow on the lofty mountains; the saps obtained from them flow with a speed as of the swift moving courser to the receptacles for sustaining the sense organs. <sup>1</sup>

The juices of love divine pressed and adorned like a bride of the one who has a father, flow to the breathing organs of the human body. <sup>2</sup>

These brilliant elixirs, bestowing pleasant nourishment, expressed into the receptacle of the heart gratify resplendent soul with sacred works. <sup>3</sup>

May the dextrous priests hasten to me with their attrition apparatus (for producing sacrificial fire) and accept (from me) the brilliant elixir. May they mix it with cow's milk and curds. <sup>4</sup>

O elixir of divine love, the conqueror of wealth, and the knower of the paths (of virtuous prosperity), may you, the bestower of the vast wealth, flow forth for our sake. <sup>5</sup>

The ten fingers purify the purifiable effuse exhilarating juices for the benefit of the resplendent soul. <sup>6</sup>



( ४७ ) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य आर्गवः कविकर्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥४७॥ अया सोमः सुकृत्यया महश्चिदभ्यवर्धत । मन्दान उदृषायते ॥१॥  
 कृतानीदस्य कर्त्वा चेत्तन्ते दस्युतर्हणा । ऋणा च धूष्णुश्चयते ॥२॥  
 आत्सोम इन्द्रियो रसो वज्रः सहस्रसा भुवत् । उक्थं यदस्य जायते ॥३॥  
 स्वयं कविर्विधर्तरि विप्राय रत्नमिच्छति । यदी मर्मज्यते धियः ॥४॥  
 सिपासत् रयीणां वाजेष्वर्वतामिव । भरेषु जिग्युषामसि ॥५॥

47.

Ayá sómah sukṛityāyā mahāś cid abhy àvardhata |  
 mandāná úd vṛishāyate || 1 || kṛitānīd asya kārtvā cétante  
 dasyurtárhanā | ṛiṇā ca dhr̥ishṇuś cayate || 2 || át sóma in-  
 driyó rāso vājraḥ sahasrasā bhuvat | ukthām yād asya jā-  
 yate || 3 || svayām kavir vidhartari víprāya rātnam ichati |  
 yādī marmṛijyāte dhīyaḥ || 4 || śishāsātū rayinām vājeshv  
 árvatām iva | bhāreshu jigyúśhām asi || 5 || ॥

( ४८ ) अष्टचत्वारिंशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य आर्गवः कविकर्षिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥४८॥ तं त्वा नृमृणानि विभ्रतं सधस्थेषु महो दिवः । चारुं सुकृत्ययेमहे ॥१॥  
 संवृक्तधूष्णमुक्थ्यं महामहिन्नतं मदम् । शतं पुरो रुरुक्षणिम् ॥२॥

48.

Tām tvā nṛmṛṇāni bibhratam sadhāstheshu mahó di-  
 vāḥ | cāruṁ sukṛityāyemahe || 1 || sāmvr̥iktadhr̥ishṇum uk-  
 thyaṁ mahāmahivratam mādām | śatām puro ruru'kshāṇim  
 || 2 ||

By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull. <sub>1</sub>

Its task is done; its work of crushing wicked tendencies is made manifest; it acquits the debts of the worshipper. <sub>2</sub>

When the praise of the resplendent self is recited, the elixir dear to him, vigorous as a thunderbolt, flows forth and gives wealth in thousands. <sub>3</sub>

When (the stems of the plant of) the sage-like blissful elixir are cleansed with fingers, the elixir of its own accord desires to provide precious wealth to the pious worshipper. <sub>4</sub>

(O blissful elixir), you desire to give wealth to those who conquer in the internal struggle of life, just as men distribute fodder to horses in battle. <sub>5</sub>

In our sacred ceremonial works we solicit your blessings; you are the possessor of stores of wealth; and you abide in the lofty regions of the heavens. <sub>1</sub>

(O divine elixir!) you are overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers. <sub>2</sub>

अतस्त्वा रयिमभि राजानं सुक्रतो दिवः । सुपर्णो अव्यथिर्भरत ॥३॥  
 विश्वस्मा इत्स्वर्दशे साधारणं रजस्तुरम् । गोपामृतस्य विर्भरत ॥४॥  
 अर्धा हिन्वान इन्द्रियं ज्यायो महित्वमानशे । अभिशृङ्खिर्चर्षणिः ॥५॥

átas tvā rayīm abhī rājānaṁ sukrato divāḥ | suparṇó  
 avyathīr bharat || 3 || vīśvasmā it svar dśe sādharmaṇaṁ  
 rajastūram | gopām ritāsya vīr bharat || 4 || ādhā hinvānā  
 indriyaṁ jyāyo mahitvām ānaśe | abhisṛṅkṣīrṣṇiḥ  
 || 5 || ५ ||

( ४९ ) एकोनपञ्चाशं सूक्तम्

(१-५) पञ्चर्वस्यास्य सूक्तस्य भार्गवः कविकृषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥६॥ पवस्व वृष्टिमा सु नोऽपामूर्मिं दिवस्परि । अयुक्ष्मा बृहतीरिवः ॥१॥  
 तया पवस्व धारया यया गावं इहागमन् । जन्यास उप नो गृहम् ॥२॥  
 घृतं पवस्व धारया यज्ञेषु देववीतम् । अस्मभ्यं वृष्टिमा पव ॥३॥  
 स न ऊर्जे व्यव्ययं पवित्रं धाव धारया । देवासः शृण्वन्हि कम् ॥४॥

49.

Pavasva vṛiṣṭīm ā sū no 'pām ūrmīm divās pāri | aya-  
 kshmaḥ bṛihatīr iśhaḥ || 1 || tāyā pavasva dhārayā yāyā gāva  
 ihāgāman | jānyāsa ūpa no gṛhām || 2 || ghṛitām pavasva  
 dhārayā yajñēśhu devavītamah | asmābhyam vṛiṣṭīm ā  
 pava || 3 || sā na ūrjē vy avyāyam pavītram dhāva dhārayā |  
 devāsah śṛṇāvan hi kam || 4 ||

O divine elixir, you are the accomplisher of selfless deeds;  
the unwearied hawk brings you here from distant heaven;  
you are our lord over riches. 3

The divine bird brings you here so that each may see the  
light. You are the impeller of spiritual water, the guard  
of eternal truth and the common sustainer of every one. 4

He is the contemplator of all and the granter of desires.  
He attains mighty power and majesty when he puts forth  
his vigour, his resplendence. 5

## 49

May you pour down upon us a shower of rain from heaven,  
a stream of waters from the celestial region and plenteous  
store of wholesome food free from disease. 1

Flow in such a stream that even the cattle belonging to  
strangers (or opponents) may come to our home. 2

Since you are very loving to Nature's bounties at the cos-  
mic sacrifice, may you shower down water in a stream; may  
pour down on us floods of rain (i.e. of blessings). 3

May you for our sustenance run through the ultra-psychic  
fleecy filter with your stream; may our organs of senses hear  
your sound. 4

पवमानो असिष्यदृक्षांस्यपजङ्घनत् । प्रतनवद्रोचयन्नुचः ॥५॥

pāvamāno asishya'dad rá-  
kshānsy apajāṅghanat | pratnavád rocāyan rūcaḥ || 5 || 6 ||

( ५० ) पञ्चांशं सूक्तम्

( १.-५ ) पञ्चर्चस्यास्य सूक्तस्याङ्गिरस उच्यते ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥७॥ उ॒त्ते शु॒ष्मास ई॒रते॒ सिन्धो॑रू॒र्मैरि॒व स्वनः॑ । वा॒णस्य॑ चो॒दया प॒विम् ॥१॥  
प्र॒सवे॒ त उ॒दीरते॑ ति॒स्रो वा॒चो म॒खस्यु॒वः । यद॒व्य ए॒षि सा॒नवि ॥२॥  
अ॒व्यो वा॒रे परि॑ प्रि॒यं ह॒रिं हि॒न्वन्त्य॒द्रिभिः॑ । प॒वमानं॑ म॒धुश्रु॒तम् ॥३॥

50.

Út te śúshlmāsa irate sándhor ūrmér iva svanáḥ | vā-  
nāsyā codayā pavīm || 1 || prasavé ta úd irate tisró vāco  
makhasyúvaḥ | yád ávya éshi śānavi || 2 || ávyo vāre pári  
priyám hárīm hinvanty ádribhiḥ | pávamānam madhusū-  
tam || 3 ||

आ पवस्व मदि॒न्तम॒ पवि॒त्रं धा॒रया॑ कवे । अ॒र्कस्य॑ योनि॒मास॑दम् ॥४॥  
स पवस्व मदि॒न्तम॒ गोभि॑र॒ञ्जानो॑ अ॒क्तुभिः॑ । इ॒न्द्रवि॒न्द्राय॑ पी॒तये॑ ॥५॥

á pavasva madintama pavítram dhárayā kave |  
arkāsyā yónim āśadam || 4 || sá pavasva madintama góbhīr  
añjānó aktúbhiḥ | índav índrāya pītāye || 5 || 7 ||



This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old. <sup>5</sup>

## 50

Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow. <sup>1</sup>

At your effusion, the priests engaged in sacrifice utter the three voices (of Rk, Yajuh and Saman), full of joy, when you proceed to the ultra-psychic fleecy filter. <sup>2</sup>

They filter out the charming green-tinted, honey-dropping elixir, through the ultra-psychic fleecy filter, after crushing (the plant) with adamantine stones (of will power). <sup>3</sup>

O most exhilarating sage-like elixir of penetrating wisdom, flow through the ultra-psychic filter in streams to the receptacle to be co-seated in the innermost cavity along with the resplendent soul. <sup>4</sup>

O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul. <sup>5</sup>

( ५२ ) एकपञ्चाशं सूक्तम्

( १-५ ) पञ्चम्यास्य सूक्तस्याङ्गिरस उच्यते ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

- ॥८॥ अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ सृज । पुनीहीन्द्राय पातवे ॥१॥  
 दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥२॥  
 तव त्य इन्द्रो अन्धसो देवा मधोर्व्यश्नते । पवमानस्य मरुतः ॥३॥  
 त्वं हि सोम वर्धयन्त्सुतो मदाय भूर्णये । वृषन्त्स्तोतारमृतये ॥४॥  
 अम्यर्ष विचक्षण पवित्रं धारया सुतः । अभि वाजमुत श्रवः ॥५॥

51.

Ádhvaryo ádribhiḥ sutám sómam pavitra á sṛija | pu-  
 nihíndrāya pátave || 1 || diváh piyúṣham uttamám sómam  
 índrāya vajrine | sunótā mádhumattamam || 2 || táva tyá  
 indo ándhaso devá mádhora vy áṣnate | pávamānasya ma-  
 rútaḥ || 3 || tvám hí soma vardháyan sutó mādāya bhúr-  
 naye | vṛiṣhan stotāram útāye || 4 || ábhy ásha vicakṣhaṇa  
 pavítram dhārayā sutáḥ | abhi vājam utá śrávaḥ || 5 || \*

( ५२ ) द्विपञ्चाशं सूक्तम्

( १-५ ) पञ्चम्यास्य सूक्तस्याङ्गिरस उच्यते ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

- ॥९॥ परि द्युक्षः सनद्रयिर्भरद्वाजं नो अन्धसा । सुवानो अर्ष पवित्र आ ॥१॥  
 तव प्रनेभिरर्ध्वभिरव्यो वारे परि प्रियः । सहस्रधारो यात्तना ॥२॥

52.

Pári dyuksháh sanádrayir bhárad vājam no ándhasā |  
 suvánó arsha pavitra á || 1 || táva pratnébhir ádhvaabhir  
 ávyo vāre pári priyáh | sahásradhāro yāt tānā || 2 ||

## 51

O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rocklike adamantine will power for the joy of your resplendent soul. <sup>1</sup>

May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power. <sup>2</sup>

O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life. <sup>3</sup>

For, O elixir of devotion, being effused you approached the worshipper for his protection and superb exhilaration; (you come out) strengthening the vitality of sense organs and fulfilling the desires. <sup>4</sup>

May you, O sagacious elixir, when effused in a stream, flow on to give us strength and fame. <sup>5</sup>

## 52

May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters. <sup>1</sup>

Your elixir of devotion, dear to the divine powers, flows in a thousand streams, and along the traditional paths, it passes through the ultra-psychic woollen filters. <sup>2</sup>

चरुर्न यस्तमीक्षयेन्दो न दानमीक्ष्य । वर्धैर्वधन्नवीक्ष्य ॥३॥  
 नि शुष्ममिन्दवेषां पुरुहूत जनानाम् । यो अस्माँ आदिदेशति ॥४॥  
 शतं न इन्द उतिभिः सहस्रं वा शुचीनाम् । पर्वस्व मंहयद्रयिः ॥५॥

carār

nā yās tām īṅkhayēndo nā dānam īṅkhaya | vadhair va-  
 dhasnav īṅkhaya || 3 || nī śūśhmam indav eśhām pūruhūta  
 jānanam | yō asmañ adīdeśati || 4 || śatām na inda ūtibhiḥ  
 sahaśraṁ vā śūcinām | pāvasva maṅhayādrayīḥ || 5 || १ ||

(५३) त्रिपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१०॥ उक्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः । नुदस्व याः परिस्पृधः ॥१॥  
 अया निजग्निरोजसा रथसङ्गे धने हिते । स्तवा अबिभ्युषा हृदा ॥२॥  
 अस्य व्रतानि नाघृषे पवमानस्य दूढ्या । रुज यस्त्वा पृतन्यति ॥३॥  
 तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥४॥

53.

Ūt te śūśhmāso asthū rāksho bhindānto adrivah | nu-  
 dāsva yāḥ parisprīdhaḥ || 1 || ayā nijagnīr ōjasā ratha-  
 saṅgē dhāne hité | stāva ābibhyusha hṛidā || 2 || āsya vratāni  
 nādhrīṣhe pāvamānasya dūḍhyā | rujā yās tvā pṛitanyāti  
 || 3 || tāṁ hinvanti madacyūtaṁ hāriṁ nadīshu vājīnam |  
 indum indrāya matsarām || 4 || 10 ||

O elixir of bliss, send him to us who has been like a pot; send us now gifts of wealth; may you come to us in swift-flowing streams; may you come to us, whose plants have been crushed with the blows of the stones. 3

O drops of blissful elixir, invoked by all, may you overthrow the strength of those people who challenge us. 4

O drops of spiritual bliss, may you, who are the distributor of riches, pour forth for our protection hundreds and thousands of the pure streams. 5

## 53

(O divine elixir,) crushed through stones, your powerful (streams), having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us. 1

By this strength, you become conqueror (of our enemies); I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth. 2

No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life. 3

They, the wise devotees, plunge (the stems of the plants of) the love divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul. 4



( ५४ ) चतुष्पञ्चाशं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥११॥ अस्य प्रत्नामनु द्युतं शुक्रं दुदुहे अहयः । पर्यः सहस्रसामृषिम् ॥१॥  
 अयं सूर्य इवोपदृगयं सरांसि धावति । सप्त प्रवत आ दिवम् ॥२॥  
 अयं विश्वानि तिष्ठति पुनानो भुवनोपरि । सोमो देवो न सूर्यः ॥३॥  
 परि णो देववीतये वाजौ अर्षसि गोमतः । पुनान इन्द्रविन्द्रयुः ॥४॥

54.

Asyā pratnām ānu dyūtāṃ śukrāṃ duduhre ahrayaḥ |  
 pāyaḥ sahasrasām ṛṣiḥ || 1 || ayāṃ sūrya ivopadrīg ayāṃ  
 sārāṃsi dhāvati | sapta pravāta ā divam || 2 || ayāṃ viśvāni  
 tiṣṭhati punāno bhūvanopari | śomo devō nā sūryaḥ || 3 ||  
 pari ṇo devāvītaye vājāni arshasi gómataḥ | punānā indav  
 indrayūḥ || 4 || ॥

( ५५ ) पञ्चपञ्चाशं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१२॥ यवैयवं नो अन्धसा पुष्टं पुष्टं परि खव । सोम विश्वा च सौभगा ॥१॥  
 इन्द्रो यथा तव स्तवो यथा ते जातमन्धसः । नि बर्हिषि प्रिये सदः ॥२॥

55.

Yāvaṃ-yavaṃ no āndhasa puṣṭāṃ-puṣṭāṃ pāri srava |  
 śoma viśva ca saubhaga || 1 || indo yātha tāva stāvo yāthā  
 te jātām āndhasaḥ | nī barhīshi priyē sadaḥ || 2 ||

According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts. 1

Like the sun, it (the divine elixir) is the supervisor of all acts; it hastens to the lakes (of the brain), and unites with the seven down-descending currents from the region of enlightenment. 2

After filtration and purification, the spiritual elixir of divine love shines in its splendour and stands high over all things in the celestial region like the sun. 3

O filtered and purified elixir, always devoted to the resplendent soul, you pour down for the dedicated divine purposes food with milk and curds. 4

O elixir of divine love, may you flow forth with your juices of all kinds of food grains for every sort of nourishment and with all felicities. 1

O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts. 2

उ॒त नो॑ गो॒विद॑श्च॒वि॒त्प॒वस्व॑ सो॒मान्ध॑सा । म॒धू॒त॒मे॒भि॒र॒ह॒भिः ॥३॥  
यो जि॒नाति॑ न जी॒र्यते॑ ह॒न्ति शत्रु॑म॒भीत्य॑ । स॒ प॒वस्व॑ स॒हस्र॑जि॒त् ॥४॥

utá no

govíd asvavít pávasva somándhasā | makshútamebhir áha-  
bhiḥ || 3 || yó jináti ná jíyate hánti śátrum abhítya | sá  
pavasva sahasrajit || 4 || 12 ||

( ५६ ) पद्यञ्चासं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१३॥ परि॑ सोमं ऋ॒तं बृ॒हदा॑शुः प॒वित्रे॑ अ॒र्षति॑ । वि॒घ्न॒त्रक्षा॑सि दे॒वयुः॑ ॥१॥  
यत्सो॒मो वा॒जम॑र्षति॒ शतं॑ धा॒रा अ॒प॒स्युवः॑ । इन्द्र॑स्य स॒ख्यमा॑वि॒शन् ॥२॥

56.

Pári sóma řitám bṛihád aśúḥ pavítre arshati | vighmán  
rákshānsi devayúḥ || 1 || yát sómo vājam árshati śatam  
dhārā apasyúvaḥ | indrasya sakhyám āviśan || 2 ||

अ॒भि त्वा॑ योष॑णो द॒श जा॒रं न॑ क॒न्या॑नूष॒त । मृ॒ज्यसे॑ सोम॒ सा॒तये॑ ॥३॥  
त्वमिन्द्रा॒य वि॑ष्णवे स्वा॒दु॒रि॒न्दो परि॑ स्रव । नृ॒न्स्तो॑नृ॒न्पा॒ह्यह॑सः ॥४॥

abhi tva

yóshaṇo dáśa jārām ná kanyānūshata | mṛijyase soma sā-  
tāye || 3 || tvám indrāya víṣṇave svādúr indo pári srava |  
nrín stotrín páhy ānhasaḥ || 4 || 13 ||

O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly most rapidly. 3

Flow forth, O conqueror of thousands; flow as one who ever conquers and is never conquered, and who attacks with dreadful weapons and destroys evils. 4

## 56

The sweet elixir of love divine devoted to Nature's bounties flows to the ultra-psychic sieve, destroying the wicked spirits. It is the bestower of eternal enlightenment. 1

Hundreds of ever-active streams of the spiritual elixir pour the strengthening food, while establishing friendship with the resplendent soul. 2

The ten fingers greet you, O elixir, as a maiden greets her lover; thereby, you are cleansed to our advantage. 3

Flow hitherward, O sweet-flavoured elixir of spiritual love; flow for the sake of the resplendent soul and under the blessings of the all-pervading Lord. May you preserve the worshippers, your praisers, from every sort of sin. 4

( ५७ ) सप्तपञ्चाशं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१४॥ प्र ते धारा असश्वतो दिवो न यन्ति वृष्टयः । अच्छा वाजं सहस्रिणम् ॥१॥  
 अभि प्रियाणि काव्या विश्वा चक्षोणो अर्पति । हरिस्तुञ्जान आयुधा ॥२॥  
 स मर्मजान आयुभिरिभो राजेव सुव्रतः । श्येनो न वंसु पीदति ॥३॥  
 स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दुवा भर ॥४॥

57.

Prá te dhārá asasāto divó ná yanti vṛiṣṭáyah | ácha  
 vájam sahasríṇam || 1 || abhí priyāṇi kávyā víśvā cākṣhaṇo  
 arshati | hāris tuñjánā áyudhā || 2 || sá marmajānā áyubhir  
 íbho rájēva suvratāḥ | syenó ná vānsu shīdati || 3 || sá no  
 víśvā divó vásūtó prithivyā ádhi | punānā indav á bhara  
 || 4 || 14 ||

( ५८ ) अष्टपञ्चाशं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥१५॥ तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥  
 उस्त्रा वेदु वसूनां मर्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

58.

Tárat sá mandí dhāvati dhārá sutásyāndhasaḥ | tárat  
 sá mandí dhāvati || 1 || usrá veda vásūnām mártasya devy  
 ávasaḥ | tárat sá mandí dhāvati || 2 ||



Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food. <sub>1</sub>

The ever-green elixir contemplating all the holy acts, pleasing to Nature's bounties, rushes forward brandishing his arms. <sub>2</sub>

He, the divine elixir of spirituality, sacred in deliberations, purified by the virtuous men, sits on waters like a fearless king or like a hawk. <sub>3</sub>

O elixir of spiritual bliss, when purified, bring us all the treasures that are in heaven and upon this earth. <sub>4</sub>

He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight. <sub>1</sub>

The stems of the plant of brilliant elixir know how to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight. <sub>2</sub>

ध्रुवस्योः पुरुषन्त्योरा सहस्राणि ददद्महे । तत्स मन्दी धावति ॥३॥  
आ ययोस्त्रिंशत् तना सहस्राणि च ददद्महे । तत्स मन्दी धावति ॥४॥

dhvasráyoh purushán-  
tyor á sahasráṇi dadmahe | tátat sá mandí dhāvati || 3 || á  
yáyos triṁśatam tánā sahasráṇi ca dádmahe | tátat sá mandí  
dhāvati || 4 || 15 ||

( ५९ ) एकोनपष्ठितमं सूक्तम्

(१-४) चतुर्कचस्यास्य सूक्तस्य काश्यपोऽवत्सार ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

६॥ पवस्व गोजिदश्वजिद्विश्वजित्सोम रण्यजित् । प्रजावद्रत्नमा भर ॥१॥  
पवस्वाद्भ्यो अदाभ्युः पवस्वौषधीभ्यः । पवस्व ध्रिषणाभ्यः ॥२॥  
त्वं सोम पवमानो विश्वानि दुरिता तर । कविः सीद नि बर्हिषि ॥३॥  
पवमान स्वर्विदो जायमानोऽभवो महान् । इन्द्रो विश्वाँ अभीदसि ॥४॥

59.

Pávasva gojíd asvajíd viśvajít soma ranyajít | prajāvad  
rātnam á bhara || 1 || pávasvādbhyo ádābhyah pávasvaúsha-  
dhībhyah | pávasva dhishāṇābhyah || 2 || tvám soma páva-  
māno víśvāni duritā tara | kavīḥ sīda ní barhīshi || 3 || pá-  
vamāna svār vido jāyamāno 'bhavo mahān | índro víśvāni  
ābhīd asi || 4 || 16 ||

We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight. 3

We have received from those two (1. rescuers, 2. peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight. 4

## 59

O nectar of divine bliss, restrainer of sense organs against malices, winner of vigour, conquerer of all things, including covetable wealth, may you flow forth and bring us riches with progeny. 1

May your blessings flow forth with waters, flow forth through the filaments (of the ultra-psychic woollen filter); flow out of the herbs, flow onward while crushed between the stones. 2

O elixir of divine bliss, the purifier, the sage, may you help us to overcome all hindrances and be enshrined in our hearts. 3

O purifying elixir of spiritual bliss, grant all boons; from the very beginning as soon as manifest, you are great; O blissful, you overcome all (vices and adversaries). 4

( ६० ) पष्ठितं सूक्तम्

(१-४) चतुर्वचस्यास्य सूक्तस्य काव्योऽवत्सारः ऋषिः । पवमानः सोमो देवता । (१-२, ४) प्रथमाद्वितीयो-  
ऋचोऽथतुःश्वं गायत्री, (३) तृतीयायाश्च पुर उष्णिक् छन्दसी ॥

॥ ७ ॥ प्र गायत्रेण गायत पवमानं विचर्षणम् । इन्दुं सहस्रचक्षसम् ॥१॥  
तं त्वा सहस्रचक्षसमथो सहस्रभर्णसम् । अति वारमपाविपुः ॥२॥  
अति वारान्पवमानो असिप्यदत्कलशं अभि धावति । इन्द्रस्य हायीविशन् ॥३॥  
इन्द्रस्य सोमं गर्धसे शं पवस्य विचर्षणे । प्रजावद्रेत आ भर ॥४॥

60.

Pra gāyatrēṇa gāyata pāvamānam vicarshaṇim | indum  
sahasracakshasam || 1 || tām tvā sahasracakshasam ātho sa-  
hasrabharnasam | āti vāram apāvisluḥ || 2 || āti vārān pāva-  
māno asishyadat kalāśaṇṇ abhi dhāvati | indrasya hārdy āvi-  
śan || 3 || indrasya soma rādhasa śam pavasva vicarshaṇe |  
prajāvad réta ā bhara || 4 || 17 ||

[ अथ तृतीयोऽनुवाकः ॥ ]

( ६१ ) एकपष्ठितं सूक्तम्

(१-३०) त्रिशद्वचस्यास्य सूक्तस्याद्विगसोऽमहीयुर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥ अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नयतीर्नव ॥१॥  
पुरः सद्य इत्थाधिपे दिवोदासाय शम्बरम् । अध त्यं तुर्वशं यदुम् ॥२॥  
परि णो अश्वमश्चविद्रोमंदिन्द्रो हिरण्यवत् । क्षरां सहस्रिणिरिषः ॥३॥

61.

Ayā vītī pári srava yás ta indo mádeshv ā | avāhan  
navatīr náva || 1 || pūrah sadya itthādhiye divodāsāya śam-  
baram | ādha tyām turvāśam yādum || 2 || pári ṇo āśvam  
asvavid gōmad indo hīraṇyavat | kshará sahasrinīr iśhaḥ  
|| 3 ||

Sing forth the spiritual hymn, the GAYATRI, to adore the Lord, who is our purifier and who sees us all with thousand eyes. <sub>1</sub>

O thousand-eyed, and the sustainer of thousands, the pious devotees make you, O elixir, flow through the ultra-psychic filter. <sub>2</sub>

The purifier (the love divine) trickles through the fleecy ultra-psychic filter and hastens to the receptacles of the heart and then passes on to the resplendent soul. <sub>3</sub>

The all-beholding divine bliss flows pleasantly for the delight of our soul and nourishment with progeny. <sub>4</sub>

O love divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strongholds of nescience in the battle of life; <sub>1</sub> —

—which conquers the strongholds in an instant, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies. <sub>2</sub>

O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures. <sub>3</sub>



पवमानस्य ते वयं पवित्रमभ्युन्दतः । सखित्वमा वृणीमहे ॥४॥  
ये ते पवित्रमूर्मयोऽभिश्नन्ति धारया । तेभिर्नः सोम मृळय ॥५॥

pāvamānasya te vayāṁ pavītram abhyundatāḥ | sakhi-  
tvām ā vṛṇīmahe ॥ 4 ॥ yé te pavītram ūrmāyo 'bhiksha-  
ranti dhārayā | tébhir nah soma mṛṇaya ॥ 5 ॥ 18 ॥

॥२९॥ स नः पुनान आ भर रयि वीरवतीमिषम् । ईशानः सोम विश्वतः ॥६॥  
एतमु त्वं दश क्षिपौ मृजन्ति सिन्धुमातरम् । समादित्येभिरख्यत ॥७॥  
समिन्द्रेणोत वायुना सुत एति पवित्र आ । सं सूर्यस्य रश्मिभिः ॥८॥  
स नो भगाय वायवे पुष्णे पवस्व मधुमान् । चारुमित्रे वरुणे च ॥९॥  
उच्चा ते जातमन्धसो दिवि षड्मया ददे । उग्रं शर्म महि श्रवः ॥१०॥

sá nah punāná á bhara rayīm vīrāvatīm īśanaḥ | īśanaḥ  
soma viśvātāḥ ॥ 6 ॥ etām u tyām uāṣa kṣhīpo mṛjānti sín-  
dhumataram | sám ādityébhir akhyata ॥ 7 ॥ sám índreṇotā  
vāyúnā sutá eti pavitra á | sám sūryasya raśmībhiḥ ॥ 8 ॥  
sá no bhágāya vāyāve puṣhṇé pavaśva mādhumān | cārur  
mitré vāruṇe ca ॥ 9 ॥ uccā te jātām āndhaso divi śhād  
bhūmy á dade | ugrām śarma máhi śrāvah ॥ 10 ॥ 19 ॥

॥३०॥ एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥११॥  
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्तव ॥१२॥

enā viśvāny aryā á dyumnāni mānuṣaṇām | śiśhāsanto  
vanāmahe ॥ 11 ॥ sá na índrāya yājyave vāruṇāya marūd-  
bhyah | varivovít pári srava ॥ 12 ॥

We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter. 4

Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream. 5

O divine love, lord over all, the purifier, bring us riches, food and heroic progeny. 6

The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this newborn babe, which along with other children is born of the mother Eternity. 7

When effused, it proceeds to the cleansing sieve with the lightning and the wind along the path of the sun's rays. 8

May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for our virile strength, for our sustenance, for our friendship and venerability. 9

High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power renown and sustenance. 10

With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves. 11

O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. 12

उपो पु जातममुरं गोभिर्मङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१३॥  
 तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव । य इन्द्रस्य हृदंसनिः ॥१४॥  
 अषी णः सोमं शं गवे धुक्षस्व पिप्युषीमिषम् । वर्धो समुद्रमुक्थ्यम् ॥१५॥

ūpo shū jātam aptūram  
 góbhīr blaṅgām párishkrītam | índam devā ayāsishuḥ ॥ 13 ॥  
 tām íd vardhantu no gíro vatsām saṁśīśvarīr iva | yá ín-  
 drasya hṛidamsāniḥ ॥ 14 ॥ ársha ṇaḥ soma śām gāve dhu-  
 kshásva pipyúshīm ísham | vārdhā samudráam ukthyām  
 ॥ 15 ॥ 20 ॥

१॥ पवमानो अजीजनदिवश्चित्रं न तन्यतुम् । ज्योतिर्वैश्वानरं बृहत् ॥१६॥  
 पवमानस्य ते रसो मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥१७॥  
 पवमान रसस्तव दक्षो वि राजति द्युमान् । ज्योतिर्विश्वं स्वर्दृशे ॥१८॥  
 यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशंसहा ॥१९॥  
 जघ्निर्वृत्रममित्रियं सस्त्रिर्वाजं दिवेदिवे । गोषा उ अश्वसा असि ॥२०॥

pāvamāno ajījanad divās citrām ná tanyatūm | jyótir  
 vaiśvānarām bṛihāt ॥ 16 ॥ pāvamānasya te rāso mādō rā-  
 jann aduchhunāḥ | ví vāram ávyam arshati ॥ 17 ॥ pāvamāna  
 rāsas tāva dāksho ví rajati dyumān | jyótir víśvam svār  
 dṛīṣe ॥ 18 ॥ yās te mādō vāreṇyas tēna pavasvāndhasā | de-  
 vāvīr aghaśaṁsahā ॥ 19 ॥ jāghnīr vṛitrām amitrīyaṁ sāśnīr  
 vājāṁ divé-dive | goshá u aśvasá asi ॥ 20 ॥ 21 ॥

Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils)—the one adorned with milk and curds. 13

May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf. 14

O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation. 15

The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder. 16

O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil. 17

O purified elixir, your juice as it collects, shines bright; it makes the pervading universal light visible. 18

Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people. 19

You are the destroyer of the hostile nescience, the enjoyer of battle day by day, the giver of wisdom and the giver of vigour. 20

॥२२॥ संमिश्रो अरुषो भव सूपस्थाभिर्न धेनुभिः । सीदञ्छयेनो न योनिमा ॥२१॥  
 स पवस्व य आविथेन्द्रै वृत्राय हन्तवे । वव्रिवांसै महीरपः ॥२२॥  
 सुवीरासो वयं धना जयेम सोम मीढुः । पुनानो वर्ध नो गिरः ॥२३॥  
 त्वोतासस्तवावसा स्याम वन्वन्ते आसुरः । सोम व्रतेषु जागृहि ॥२४॥  
 अपघ्नन्पवते मृधोऽप सोमो अरावणः । गच्छन्निन्द्रस्य निष्कृतम् ॥२५॥

sānmisro arusno bhava sūpasthābhir ná dhenúbhiḥ | sí-  
 dañ chyenó ná yónim á || 21 || sá pavasva yá ávithéndram  
 vritráya hantave | vavrivānsam mahír apāḥ || 22 || suvīraso  
 vayām dhānā jāyema soma mīdhvaḥ | punāno vardha no  
 girāḥ || 23 || tvótasas tāvāvasa syāma vanvānta āmuraḥ |  
 sóma vratéshu jāgrihi || 24 || apaghnaṁ pavate mṛídhó 'pa  
 sómo árāvaṇaḥ | gáchann indrasya nishkritám || 25 || २॥

॥२३॥ महो नो राय आ भर पवमान जही मृधः । रास्वेन्दो वीरव्यशः ॥२६॥  
 न त्वा शतं च न हुतो राधो दित्सन्तमा मिनन् । यत्पुनानो मखस्यसे ॥२७॥  
 पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप द्विषो जहि ॥२८॥  
 अस्य ते सख्ये वयं तवेन्दो द्युम्न उत्तमे । सासह्याम पृतन्यतः ॥२९॥

mahó no rāyá á bhara pávamāna jahí mṛídhah | rá-  
 svendo vīrávad yāṣaḥ || 26 || ná tvā śatām caná hrúto rádho  
 dītsantam á minan | yát punāno makhasyāse || 27 || páva-  
 svendo vrīshā sutāḥ kṛídhí no yaśaso jāne | víśvā āpa dví-  
 śho jahi || 28 || ásyā te sakhyé vayām tāvendo dyumná  
 uttamé | sāsahyāma pṛitanyatāḥ || 29 ||



May you now when blended with the milk of the kine become resplendent. You alight like a falcon on your own abode. 21

Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts. 22

O divine elixir of bliss, showerer of blessings and purifier, may we win wealth, beget heroic children and may you augment and accept our praises. 23

Protected by you, through your grace may we be victorious over our adversaries. O blissful Lord, may you be vigilant at our worship. 24

The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord. 25

O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offspring. 26

O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined. 27

O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries. 28

O divine love, may we overcome them who assail us; may we enjoy your friendship, lofty and glorious. 29

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे । रक्षा समस्य नो निदः ॥३०॥

yā te bhīmāny āyu-  
dhā tigmāni sānti dhūrvaṇe | rākshā samasya no nidāḥ  
॥ 30 ॥ ३३ ॥

( ६२ ) द्विषष्टितमं सूक्तम्

( १-३० ) त्रिंशद्वचन्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥२४॥ एते असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभि सौभगा ॥१॥  
विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः । तना कृष्वन्तो अर्वते ॥२॥  
कृष्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम् । इळामस्मभ्यं संयतम् ॥३॥  
असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥४॥  
शुभ्रमन्धो देववातमप्सु धृतो नृभिः सुतः । स्वदन्ति गावः पयोभिः ॥५॥

62.

Étē asṛigram indavas tirāḥ pavītram aśāvaḥ | vīṣvāny  
abhī saūbhaga || 1 || vighnānto duritā purū sugā tokāya vā-  
jīnaḥ | tānā kṛiṇvānto ārvate || 2 || kṛiṇvānto vārivo gāve  
'bhy ārshanti suṣṭutīm | ṇam asmābhyam samyātam || 3 ||  
āsavy aṇśūr mādāyāpsū dākṣho girishṭhāḥ | śyenó ná yó-  
nim āsadat || 4 || śubhrām āndho devāvātam apsū dhūtó  
nṛibhiḥ sutāḥ | svādanti gāvaḥ pāyobhiḥ || 5 || ३३ ॥

With your weapons which are formidable for destroying  
the wicked, please guard us from our every foe. 30

62

These rapid streams of divine love have been directed  
through the cosmic filter to bring us all felicities— 1

—repelling many evils, bestowing happiness and success  
upon our sons and warriors. 2

They flow towards our noble eulogy, granting to (us) our  
cattle-sustaining wealth and food. 3

This rapid (divine elixir) like mountain-born stream of  
water flows for exhilaration; it alights like a falcon on his  
own place of stay. 4

The cows sweeten this nourishing juice, cherished by divines,  
with their milk. The sap-plant before being effused by the  
priests is cleansed in the waters. 5

॥२५॥ आदीमश्वं न हेतारोऽशुभन्नमृताय । मध्वो रसं सधमादे ॥६॥  
 यास्ते धारा मधुश्रुतोऽमृग्रमिन्द ऊतये । ताभिः पवित्रमासदः ॥७॥  
 सो अर्षेन्द्राय पीतये तिरो रोमाण्यव्यया । सीदुन्योना वनेष्वा ॥८॥  
 त्वमिन्दो परि स्रव स्वादिष्टो अङ्गिरोभ्यः । वरिवोविद्धतं पर्यः ॥९॥  
 अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्यान आप्यं बृहत् ॥१०॥

ād īm āsvam ná hētāro 'śūsubhann amṛitāya | mādhuvo  
 rāsam sadhamāde || 6 || yās te dhārā madhuscūto 'srigram  
 inda utāye | tābhiḥ pavītram āsadaḥ || 7 || sō arshēndrāya  
 pītāye tiro rōmāṇy avyāya | sīdan yonā vāneṣhv ā || 8 ||  
 tvām indo pari srava svādishṭho āṅgirobhyaḥ | varivovid  
 ghṛitām pāyaḥ || 9 || ayam vicarṣaṇir hitaḥ pāvamānaḥ sā  
 cetati | hinvana āpyam brīhāt || 10 || 25 ||

॥२६॥ एष वृषा वृषव्रतः पवमानो अशस्तिहा । करद्वसूनि दाशुषे ॥११॥  
 आ पवस्व सहस्रिणं रयिं गोमन्तमश्विनम् । पुरुश्चन्द्रं पुरुस्पृहम् ॥१२॥  
 एष स्य परि पिच्यते मर्मज्यमान आयुभिः । उरुगायः कविक्रतुः ॥१३॥  
 सहस्रोतिः शतामघो विमानो रजसः कविः । इन्द्राय पवते मदः ॥१४॥

eshā vṛiṣha vṛiṣhavrataḥ pāvamāno aśastihā | kārad vā-  
 suni daśuṣhe || 11 || ā pavasva sahasraṇam rayim gōmantam  
 aśvinam | puruścandrām purusprīham || 12 || eshā syā pari  
 shicyate marmajyāmāna āyūbhiḥ | urugāyāḥ kavīkratuḥ  
 || 13 || sahasrotiḥ satāmagho vimāno rājasah kavīḥ | indrāya  
 pavate mādah || 14 ||

Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality, as if they are decking a horse. 6

Settle down, O elixir of divine love, on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection. 7

Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent self. 8

O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians. 9

This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known by all. 10

The flowing divine elixir, the showerer of benefits, when engaged in showering, becomes the destroyer of the obstacles and bestows riches upon the offerer of worship. 11

Pour forth thousand-fold much desired and exceedingly glorious and gladdening wealth, both of cattle and steeds. 12

This divine elixir worthy of many praises and of wise designs is effused and beautified by men. 13

This sagacious exhilarating elixir, offering thousand-fold protections and having hundred-fold wealth, is the measure of all the regions. It flows for the resplendent Lord. 14



गिरा जात इह स्तुत इन्द्रिन्द्राय धीयते । विर्योना वसताविव ॥१५॥

girā jāta ihā stutā indur indrāya dhī-  
yate | vīr yonā vasatāv iva || 15 || 26 ||

॥२७॥ पवमानः सुतो नृभिः सोमो वाजमिवासरत् । चमूषु शक्मनासदम् ॥१६॥  
तं त्रिपृष्ठे त्रिवन्धुरे रथे युञ्जन्ति यातवे । ऋषीणां सप्त धीतिभिः ॥१७॥  
तं सौतारो धनस्पृत्माशुं वाजाय यातवे । हरिं हिनोत वाजिनम् ॥१८॥  
अविशन्कलशं सुतो विश्वा अर्षन्नाभि श्रियः । शूरो न गोषु तिष्ठति ॥१९॥  
आ त इन्दो मदाय कं पयो दुहन्त्यायवः । देवा देवेभ्यो मधु ॥२०॥

pavamānaḥ suto nṛbhiḥ sómo vājam ivāsarat | canīṣhu  
śākmanāsādam || 16 || tāṃ triprishṭhē trivandhuré rāthe yuñ-  
janti yātave | ṛishinām sapta dhītibhiḥ || 17 || tāṃ sotāro  
dhanasprītam āśum vājāya yātave | hāriṃ hinota vājīnam  
|| 18 || āviśan kalāśam suto viśvā ārsham abhi śriyaḥ | śūro  
nā gōshu tiṣṭhati || 19 || ā ta. indo mādāya kām payo du-  
hanty āyavaḥ | devā devēbhyo mādhu || 20 || 27 ||

॥२८॥ आ नः सोमं पवित्र आ सृजता मधुमत्तमम् । देवेभ्यो देवश्रुत्तमम् ॥२१॥  
एते सोमा अष्टशत गृणानाः श्रवसे महे । मदिन्तमस्य धारया ॥२२॥  
अभि गव्यानि वितये नृम्णा पुनानो अर्षसि । सनद्वाजः परि खव ॥२३॥

ā naḥ sōmam pavitra ā srijāta mādhumattamam | de-  
vēbhyo devaśruttamam || 21 || etē sōmā aṣṭikṣata gṛiṇanāḥ  
śrāvase mahé | madintamasya dhārāya || 22 || abhi gāvyaṇi  
vītāye nṛimṇā punāno arshasi | sanādvājaḥ pari srava || 23 ||

This divine elixir is generated and glorified by praises at this sacrifice. It is deposited in its abode, for the resplendent Lord like a bird on its sheltering nest. 15

The pure elixir expressed by the priests speedily alights upon the sacrificial ladles, as of to battle. 16

O devotees, yoke him to the three-benched, triple-seated sacrificial chariot of the seven sages to go to Nature's divine forces. 17

O effusers, urge forward that wealth-bestowing rapid vigorous steed-like divine elixir to go to the sacrificial battle-field. 18

This elixir while effused enters into the cosmic pitcher, brings us all success and stands like a hero amidst the kine. 19

O divine elixir, the devout priests milk out your sweet juice for Nature's bounties for the purpose of exhilaration. 20

May you pour upon the cosmic filter for us and for the sake of the divine forces the most sweet-flavoured elixir of devotion, which the divine forces hear and respond to most gladly. 21

These much-lauded divine elixirs are let flow in the most exhilarating stream for the sake of obtaining abundant food. 22

In the course of purification, you hasten to cherish the treasures of kine (of wisdom); may you flow hitherward to grant us nourishment. 23

उ॒त नो॒ गोम॑तीरिषो॒ विश्वा॑ अ॒र्ष प॑रिष्टुभः । गृ॒णानो॒ ज॒मद॑ग्निना ॥२४॥  
प॒वस्व॑ वा॒चो अ॑ग्रियः सोम॑ चि॒त्राभि॑रू॒तिभिः॑ । अ॒भि वि॑श्वानि का॒व्या ॥२५॥

utá no gomatīr īsho víśvā arsha parishtūbhaḥ | grīṇāno ja-  
mádagninā || 24 || pávasva vācō agriyāḥ sōma citrābhīr ūtí-  
bhiḥ | abhī víśvāni kāvya || 25 || 24 ||

॥२५॥ त्वं स॑मु॒द्रिया॑ अ॒पोऽग्रि॑यो वा॒च ई॒रय॑न् । प॒वस्व॑ वि॒श्वमे॑जय ॥२६॥  
तुभ्ये॑मा भुव॑ना कवे॒ महि॑म्ने सोम॑ तस्थिरे । तुभ्य॑म॒र्षन्ति॑ सि॒न्धवः॑ ॥२७॥  
प्र ते॑ दि॒वो न॑ वृष्ट्यो॒ धारा॑ यन्त्यस॒श्र्वतः॑ । अ॒भि शु॑क्रा॒मुप॑स्तिर॒म ॥२८॥

tvam samudriyā apó 'griyó vāca īráyan | pávasva víś-  
vamejaya || 26 || túbhyemá bhūvanā kave mahimné soma  
tasthire | túbhyam arshanti sīndhavaḥ || 27 || prā te divó ná  
vṛishtāyo dhārā yanty asaśvataḥ | abhī śukrámuḥpastīram  
|| 28 ||

इन्द्रा॑येन्दुं पुनी॑तनो॒ग्रं दक्षाय॑ साध॑नम् । ई॒शानं॑ वी॒तिरा॑धसम् ॥२९॥  
प॒वमान॑ ऋ॒तः क॒विः सोमः॑ प॒वित्र॑मास॑दत् । द॒धत्स्ते॒त्रे सु॒वीर्य॑म् ॥३०॥

īndrāyēndum punitanogrām dākshaya sādhanam | īśa-  
nam vītīrādhasam || 29 || pávanama rītaḥ kavīḥ sōmaḥ pa-  
vītram āsadat | dādhat stotrē suvīryam || 30 || 29 ||

And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle. 24

O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise. 25

May you, as a leading inspirer of the lyrics, raising your voice, pour forth the waters of the firmament. 26

O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you. 27

Your streams perpetually flow like showers of rain that fall from heaven upon the white fleece spread under them. 28

May you purify the strong and effectual elixir, the lord of treasures, the giver of enjoyment to the person of resplendence. 29

The flowing divine love, the truth personified and of penetrating vision, is spread all over the cosmic filter, giving great vigour to the worshipper. 30

( ६३ ) त्रिपष्टितमं सूक्तम्

(१-३०) विशाहवम्याम्य सूक्तस्य काश्यपो निधुर्विक्रपिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३०॥ आ पवस्व सहस्रिणं रयिं सोम सुवीर्यम् । अस्मे श्रवांसि धारय ॥१॥  
 इषमूर्जं च पिन्वस इन्द्राय मत्सरिन्तमः । चमूष्या नि षीदसि ॥२॥  
 सुत इन्द्राय विष्णवे सोमः कलशे अक्षरत् । मधुमौ अस्तु वायवे ॥३॥  
 एते असृग्रमाशवोऽति क्लरांसि बभ्रवः । सोमा ऋतस्य धारया ॥४॥  
 इन्द्रं वर्धन्तो अमुरः कृण्वन्तो विश्वमार्यम् । अपघ्नन्तो अरावणः ॥५॥

63.

Ā pavasva sahasrīṇaṁ rayīm soma suvīryam | asmé śrá-  
 vānsi dhāraya || 1 || śkam ūrjam ca pinvasa indrāya matsa-  
 rintamaḥ | caṁ.ishv ā ní shīdasi || 2 || sutā indrāya vishṇave  
 sōmaḥ kalāṣe aksharat | mādhumāu astu vāyāve || 3 || eté  
 asrigram āśavo 'ti hvārānsi babhrávaḥ | sōmā ṛitāsya dhā-  
 rayā || 4 || indraṁ vārdhanto aptúraḥ kṛiṇvānto vīśvam  
 āryam | apaghmānto āraṇṇaḥ || 5 || 30 ||

॥३॥ मृता अनु स्वमा रजोऽभ्यर्षन्ति बभ्रवः । इन्द्रं गच्छन्त इन्द्रवः ॥६॥  
 अया पवस्व धारया यया सूर्यमरोचयः । हिन्वानो मानुषीरपः ॥७॥  
 अयुक्त सूर एतशं पवमानो मनावधि । अन्तरिक्षेण यातवे ॥८॥

sutā ānu svām ā rājo 'bhy ārshanti babhrávaḥ | indraṁ  
 gāchanta indavaḥ || 6 || ayā pavasva dhārayā yāyā sūryam  
 ārocayaḥ | hinvāno mānuṣhir apāḥ || 7 || āyukta sūra étaṣam  
 pāvamāno manāv ādhi | antārikṣheṇa yātave || 8 ||



O Lord of divine bliss, pour upon us thousand-fold wealth;  
grant excellent progeny and secure ample food for us. 1

You are most exhilarating, and effuse out nourishment and  
vigour for the resplendent self. You have your seat in the  
cups (of the worldly regions). 2

The elixir of divine love is effused for the sake of resplendence and omnipresence, as well as for superactivity; it drops into the cosmic pitcher in the most sweet-flavoured form. 3

These swift—flowing saps of elixir, brown in hue, associated with a stream of water, have been flowing ahead incessantly through obstinate channels. 4

Augmenting the strength of resplendent self, urging the waters and rejuvenating all noble acts and destroying the infidels— 5

—the effused richly-coloured cosmic divine elixirs flow to the resplendent self and then hasten back to their place of origin. 6

O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to man. 7

The purified elixir harnesses the courser of the sun to travel through the firmament, and reach man. 8

उत त्या हरितो दश सूरौ अयुक्त यातवे । इन्दुरिन्द्र इति ब्रुवन् ॥९॥  
परीतो वायवे सुतं गिर इन्द्राय मत्सरम् । अव्यो वारेषु सिञ्चत ॥१०॥

utá tyá

haríto dáśa sūro ayukta yátave | índur índra ít bruván  
|| 9 || páritó vāyáve sutám gíra índraya matsarám | ávyo vá-  
reshu siñcata || 10 || ॥

॥३२॥ पवमान विदा रयिमस्मभ्यं सोम दुष्टरम् । यो दूणाशो वनुष्यता ॥११॥  
अभ्यर्ष महस्त्रिणं रयिं गोमन्तमश्विनम् । अभि वाजमुत श्रवः ॥१२॥  
सोमो देवो न सूर्योऽद्रिभिः पवते सुतः । दधानः कलशे रसम् ॥१३॥  
एते धामान्यायी शुक्रा क्रतस्य धारया । वाजं गोमन्तमक्षरन् ॥१४॥  
सुता इन्द्राय वज्रिणे सोमामो दध्याशिरः । पवित्रमत्यक्षरन् ॥१५॥

pávamana vidā rayīm asmābhyam soma dushtāram | yó  
dunāśo vanushyātá || 11 || abhy ārsha sahasrīnam rayīm gó-  
mantam aśvinam | abhi vājam utá śrávaḥ || 12 || sómo devó  
nā sūryó 'dribhiḥ pavate sutāḥ | dādhanāḥ kalāśe rāsam  
|| 13 || eté dhāmāny ārya śukrá kṛtasya dhārayā | vājam gó-  
mantam aksharan || 14 || sutá índraya vajrīṇe sómāso dá-  
dhyasirah | pavitram āty aksharan || 15 || ॥

॥३३॥ प्र सोम मधुमत्तमो रये अर्ष पवित्र आ । मदो यो देववीतमः ॥१६॥  
तमी मृजन्त्यायवो हरिं नदीषु वाजिनम् । इन्दुमिन्द्राय मत्सरम् ॥१७॥

prá soma mādhumattamo rayé arsha pavitra á | mádo  
yó devavítamaḥ || 16 || tām i mṛijanty ayāvo hāriṁ nadīshu  
vajīnam | índum índraya matsarám || 17 ||

The sweet-natured one harnesses the ten horses and exclaiming "O Indra! O Indra!" (O Lord of resplendence!) proceeds towards the sun. 9

O worshippers, pour the divine exhilarating elixir of devotion, effused althrough in all directions, upon the cosmic woollen filter for the sake of superactivity and resplendence. 10

O purified elixir, grant us unassailable wealth, not to be destroyed by our foes. 11

With your stream bring to us thousand-fold wealth of kine and steeds; bring us vigour and renown. 12

This divine elixir when effused flows on his way like the radiant sun pouring its divine essence in the cosmic bowl of universe. 13

These brilliant divine drops have poured for us the eternal truths in a stream of solemn sacrifice assuring for us the prosperity of food and cattle. 14

The divine elixir mixed with curds flows through the cosmic filter and is dedicated to the resplendent Lord, the wielder of the thunderbolt. 15

O Lord of divine elixir, pour into the cosmic filter (the sap of spirituality) to bring us wealth which is most sweet-flavoured, exhilarating and most desired by Nature's bounties. 16

The priests cleanse in the cosmic sacred waters the green-tinted, powerful, exhilarating elixir in dedication to the resplendent Lord. 17

आ पवस्व हिरण्यवदश्वावत्सोम वीरवत् । वाजं गोमन्तमा भर ॥१८॥  
 परि वाजे न वाजयुमव्यो वारेषु सिञ्चत । इन्द्राय मधुमत्तमम् ॥१९॥  
 कविं सृजन्ति मर्ज्यं धीभिर्विप्रा अवस्यवः । वृषा कनिकदर्शति ॥२०॥

ā pavasva hīran-  
 yavad āśvavat soma virāvat | vājam gōmantam ā bhara  
 || 18 || pari vāje na vājayūm avyo vāreshu siñcata | indrāya  
 mādhumattamam || 19 || kavīm mṛijanti mārjyam dhibhīr  
 vipra avasyāvaḥ | vṛiṣha kāmikrad arshati || 20 || ॥

॥२४॥ वृषणं धीभिरमुरं सोममृतस्य धारया । मती विप्राः समस्यरन् ॥२१॥  
 पवस्व देवायुषगिन्द्रं गच्छतु ते मदः । वायुमा रोह धर्मेणा ॥२२॥  
 पवमान नि तोशसे रयिं सोम श्रवाय्यम् । प्रियः समुद्रमा विश ॥२३॥  
 अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः । नुदस्वादेवयुं जनम् ॥२४॥  
 पवमाना अस्तृक्षत सोमाः शुक्रास इन्दवः । अभि विश्वानि काव्या ॥२५॥

vṛiṣhaṇam dhibhīr aptūram sōmam ṛitāsya dhāraya |  
 matī viprāḥ sām asvaran || 21 || pāvasva devayushāg indram  
 gachatu te madaḥ | vayūm ā roha dhārmanā || 22 || pāvamāna  
 nī toṣase rayīm soma śravāyyam | priyāḥ samudrām ā viṣa  
 || 23 || apaghmnān pavase mṛīdhaḥ kratuvīt soma matsarāḥ |  
 nudāsvādevayunī jānam || 24 || pāvamānā asṛikshata sōmaḥ  
 śukrāsa indavaḥ | abhī viśvāni kāvya || 25 || ॥

○ Lord of divine elixir, may you grant wealth of gold, horses, and brave offspring; also bring us nourishment and cattle. 18

Sprinkle and filter the sweetest elixir upon the cosmic woollen sieve for the resplendent self, seeking success in a battle and the succeeding battles. 19

The worshippers desiring protection cleanse with their fingers and adorn the purifiable divine elixir of penetrating vision, and then, with characteristic sounds, the elixir, the showerer of blessings flows onwards. 20

The wise priests with their fingers cleanse under a stream of water (the stems of the elixir plant) and proceed further for the effusion of the sap with hymns of praise and the juice comes out with a roar. 21

Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity. 22

O purified divine elixir, you squeeze forth the celebrated riches of the enemy; may you, O beloved, enter the ocean. 23

O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to Nature's bounties (i. e. to law and order). 24

The brilliant purified divine elixirs have been pouring forth amidst divine praises. 25



॥३५॥ पवमानास आशवः शुभ्रा असृग्रमिन्दवः । घ्नन्तो विश्वा अप द्विषः ॥२६॥  
 पवमाना दिवस्पत्यन्तरिक्षादसृक्षत । पृथिव्या अग्नि सानवि ॥२७॥  
 पुनानः सोम धारयेन्दो विश्वा अप स्विधः । जहि रक्षांसि सुक्रतो ॥२८॥  
 अपघ्नन्तोम रक्षसोऽभ्यर्ष कनिकदत् । द्युमन्तं शुष्ममुत्तमम् ॥२९॥  
 अस्मे वसूनि धारय सोम दिव्यानि पार्थिवा । इन्दो विश्वानि वार्या ॥३०॥

pāvamānasa āśavaḥ śubhrā asṛigram indavaḥ | ghnānto  
 vīsvā āpa dvīśaḥ ॥ 26 ॥ pāvamana divās pāry antārikshad  
 asṛikshata | pṛithivyā ādhi sānavi ॥ 27 ॥ punānāḥ soma dhā-  
 rayéndo vīsvā āpa sṛīdhaḥ | jahī rākshānsi sukrato ॥ 28 ॥  
 apaghñān soma rakshāso 'bhy ārsha kánikradat | dyumān-  
 taṁ śuśhnam uttamām ॥ 29 ॥ asmé vāsūni dhāraya sōma  
 divyāni pāṛthivā | indo vīśvani vārya ॥ 30 ॥ ३५ ॥

( ६४ ) वतु-पठितं सूक्तम्

(१-३०) विश्वहवस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । गायत्री छन्दः ॥

॥३६॥ वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः । वृषा धर्माणि दधिषे ॥१॥  
 वृष्णस्ते वृष्ण्यं शवो वृषा वनं वृषा मदः । सत्यं वृषन्वृषेदसि ॥२॥  
 अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः । वि नो राये दुरो वृधि ॥३॥

64.

Vṛiṣha soma dyumān asi vṛiṣha deva vṛiṣhavrataḥ | vṛi-  
 shā dhārmāṇi dadhishe ॥ 1 ॥ vṛiṣṇas te vṛiṣṇyaṁ śavo  
 vṛiṣhā vānaṁ vṛiṣha mādaḥ | satyāṁ vṛiṣhaṁ vṛiṣéd asi  
 ॥ 2 ॥ āśvo nā cakrado vṛiṣhā sāṁ gā indo sāṁ arvataḥ | vi  
 no rāyē dūro vṛidhi ॥ 3 ॥

The purified elixir, swift and bright, is flowing forth driving off all adversaries. 26

The purified elixirs are poured forth from heaven and from heaven and from the firmament upon the summit of the earth. 27

O brilliant divine Lord of elixir, may you let off the elixir purified in a stream, achieving great acts and may you destroy every adversity and obstacle. 28

Driving the evils far off, may you pour forth the divine brilliant and excellent elixir with splendid roar and strength. 29

Bestow upon us, O blissful Lord, the celestial and terrestrial treasures and give us, O benign and benevolent, all boons worth cherishing. 30

#### 64

O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order. 1

O showerer, your strength consists in showering; your worship consists in showering; your joy consists in showing; O showerer, truly you alone are a 'showerer', a *vṛṣa*. 2

O blissful Lord, the showerer, you neigh like a horse; you give us cattle; you give us horses and open the doors for our wealth. 3

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया । शुक्रासो वीर्याश्वः ॥४॥  
 शुम्भमाना कतयुभिर्मृज्यमाना गर्भस्त्योः । पवन्ते वारे अव्यये ॥५॥

asṛikshata prā vājīno gavyā sō-  
 māso asvayā | śukrāso vīrayāśvāḥ ॥ 4 ॥ śumbhāmānā rītā-  
 yūbhir mṛijyamānā gābhastyoḥ | pāvante vāre avyāye  
 ॥ 5 ॥ ३६ ॥

॥३॥ ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा । पवन्तामान्तरिक्ष्या ॥६॥  
 पवमानस्य विश्ववित्प्र ते सर्गा असृक्षत । सूर्यस्येव न रश्मयः ॥७॥  
 केतुं कृष्वन्दिवस्पारि विश्वा रूपाभ्यर्षसि । समुद्रः सोम पिवसे ॥८॥  
 हिन्यानो वाचमिष्यसि पवमान विधर्मणि । अक्रान्देवो न सूर्यः ॥९॥  
 इन्दुः पविष्ट चेतेनः प्रियः कवीनां मेती । सृजदश्च रथीरिव ॥१०॥

tē viśvā daśuṣhe vāsu sōma divyāni pārthivā | pāvan-  
 tāṃ āntārikshyā ॥ 6 ॥ pāvamānasya viśvavit prā te sārga  
 asṛikshata | sūryasyeva nā raśmāyaḥ ॥ 7 ॥ ketum kṛiṣvān  
 divās pari viśvā rūpābhy ārshasi | samudrāḥ soma pinvase  
 ॥ 8 ॥ hinvāno vācam ishyasi pāvamāna vīdharmaṇi | ākrān  
 devó nā sūryaḥ ॥ 9 ॥ īnduḥ pavishṭa cetānaḥ priyāḥ kavī-  
 nām matí | sṛijād āśvam rathīr iva ॥ 10 ॥ ३७ ॥

The powerful, brilliant, rapid divine elixirs are effused in the hope of obtaining cattle, horses and brave offspring. 4

The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters. 5

May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament. 6

O all-beholding Lord of elixir, the streams of your divine sap is being constantly purified and is ever sent forth like the rays of the sun. 7

O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven to all our various forms and bestows (on us all types of blessings). 8

O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; like the bright sun, it moves through the supporting filters. 9

This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse— 10

॥३८॥ ऊ॒र्मिर्यस्ते॑ पा॒वित्र॒ आ दे॒वावीः॒ प॒र्यक्ष॑रत् । सी॒दन्नू॒तस्य॑ योनि॒मा ॥११॥  
 स नो॑ अ॒र्ष प॒वित्र॒ आ म॒दो यो दे॒ववी॑तमः । इन्द्र॒विन्द्रा॑य पी॒तये॑ ॥१२॥  
 इ॒षे प॑वस्व धा॒रया॑ मू॒ज्यमा॑नो मनी॒षिभिः॑ । इन्द्रो॑ रु॒चाभि॑ गा ई॒हि ॥१३॥  
 पु॒ना॒नो व॑रि॒वस्कृ॑ध्यूर्जं जना॒य गि॑र्वणः । हरे॑ सृ॒जान॑ आ॒शिर॑म् ॥१४॥  
 पु॒ना॒नो दे॒ववी॑तय॒ इन्द्र॑स्य या॒हि निष्कृ॑तम् । द्यु॒ता॒नो वा॑जिभि॒र्यतः॑ ॥१५॥

ūrmīr yās te pavitra ā devāvīḥ paryāksharat | sīdann  
 ritāsya yōnim ā || 11 || sā no arsha pavitra ā mado yó de-  
 vavītanah | indav indrāya pītāye || 12 || ishē pavasva dhā-  
 rayā mṛijyāmāno manīṣibhiḥ | indo rūcābhī gā ihi || 13 ||  
 punānó varivas kṛidhy ūrjam jānāya girvanah | hāre sṛi-  
 jānā āśram || 14 || punānó devāvītaya indrasya yāhi nishkṛi-  
 tāḥ | dyutānó vājibhir yatāḥ || 15 || ३८ ||

॥३९॥ प्र॒ हि॒न्वा॒नास॑ इन्द्रोऽ॒च्छा॑ समु॒द्रमा॑शवः । धि॒या जु॒ता अ॑सृ॒क्षत॑ ॥१६॥  
 म॒र्म॒जा॒नास॑ आ॒ययो॑ वृ॒था॒ समु॒द्रमि॑न्द्रवः । अ॒गम॑न्नू॒तस्य॑ योनि॒मा ॥१७॥  
 परि॑ णो या॒ह्यस्म॑युर्वि॒श्वा व॑सू॒न्यो ज॑सा । पा॒हि नः॑ श॒र्म वी॑रवत् ॥१८॥  
 मि॒मा॒ति व॑ह्निरेत॑शः प॒दं यु॑जा॒न ऋ॑क्भिः । प्र॒ यत्स॑मु॒द्र आ॑हितः ॥१९॥

prā hinvānāsa indavó 'chā samudrām āśavaḥ | dhiyā  
 jūtā asṛikshata || 16 || marmrijānāsa āyāvo vrīthā samudrām  
 indavaḥ | āgmann ritāsya yōnim ā || 17 || pári ṇo yāhy asma-  
 yūr viśvā vāsūny ójāśa | pāhī naḥ śarma vīravat || 18 || mí-  
 māti vābnir étaṣaḥ padām yujānā ṛikvabhiḥ | prā yāt sam-  
 udrā āhitah || 19 ||



—your wave which devoted to Nature's bounties flows to the cosmic filter, alighting upon the place of universal sacrifice. 11

O divine elixir, exhilarating and most devoted to the divine forces, hasten to the ultra-psychic filter for the resplendent self to assimilate. 12

O holy water, cleansed by the priests, may you flow a stream for our sustenance and with fodder go to the cattle. 13

The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows wealth and food upon the worshipper. 14

Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by the vigorous and strong. 15

The rapid saps of divine elixir are sent towards the firmament. They are effused by the fingers and thence poured forth. 16

The swift vapours being cleansed approach the firmament without any effort; they go to the original abode of the eternal truth. 17

O divine elixir, our faithful friend, guard all our treasures with your might; guard hero-like our sheltering home. 18

The horse of burden neighs, harnessed by the priests to the sacrifice. It moves well-guarded to the sea (the lake, vat or reservoir) 19

आ यद्योनिं हिरण्ययमाशुऋतस्य सीदति । जहात्यप्रचेतसः ॥२०॥

á yád yónim hiranyáyam āśūr ritásya  
sídati | jáhāty apracetasaḥ || 20 || 39 ||

॥२०॥ अभि वेना अंशुतेयक्षन्ति प्रचेतसः । मज्जन्त्यविचेतसः ॥२१॥  
इन्द्रायिन्द्रो मरुत्वते पवस्व मधुमत्तमः । ऋतस्य योनिमासदम् ॥२२॥  
तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति वेधसः । सं त्वा मृजन्त्यायवः ॥२३॥  
ग्मं ते मित्रो अर्यमा पिबन्ति वरुणः कवे । पवमानस्य मरुतः ॥२४॥  
त्वं सोम विपश्चितं पुनानो वार्चमिष्यसि । इन्द्रो सहस्रभर्णसम् ॥२५॥

abhí vená anūshatéyakshanti prācetasah | májjanty āvi-  
cetasah || 21 || indrāyendo marútvate pávasva mādhumatta-  
mah | ritásya yónim āśadam || 22 || tām tvā viprā vacovī-  
dah páriśh kriṇvanti vedhásah | sám tvā mṛijanty āyāvah  
|| 23 || rásam te mitró aryamá píbanti váruṇah kave | páva-  
mānasya marútaḥ || 24 || tvám soma vipaścītam punānó vā-  
cam ishyasi | indro saháśrabharnasam || 25 || 40 ||

॥२५॥ उतो सहस्रभर्णसं वाचं सोम मवस्युवम् । पुनान इन्द्रया भर ॥२६॥  
पुनान इन्द्रवेपां पुरुहूत जनानाम् । प्रियः समुद्रमा विश ॥२७॥  
दविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवाशिरः ॥२८॥  
हिन्यानो हेतुभिर्मित आ वाजं वाज्यकमीत् । सीदन्तो वनुयो यथा ॥२९॥

utó saháśrabharnasam vācam soma makhasyúvam | pu-  
nāná indav á bhara || 26 || punāná indav cshām pūruhūta  
jánānām | priyāḥ samudrām á viṣa || 27 || dávidyutatyā rucā  
parishtëbhantya kṛipā | somāḥ sukrā gāvāśirah || 28 || hin-  
vānó hetvibhair yatá á vájam vājy ākramīt | sīdanto vanúsho  
yathā || 29 ||

whilst the swift elixir gladly accepts a place on the golden seat of the sacrificer devoted to truth, it leaves far away the foolish, the infidel. 20

Devoted worshippers glorify the divine elixir; the prudent persons cherish to perform the sacrifice; down sinks the one, mentally-perverted. 21

Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice. 22

The wise performers of pious acts, well-acquainted with the holy love, adorn you; may men skilled in the art, consecrate you. 23

The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops. 24

Brilliant elixir of bliss, while being filtered and purified, you have been uttering words feeding thousands. 25

O brilliant elixir, when purified bring for our guidance a clear voice of conscience that may feed thousands craving for prosperity. 26

O elixir, invoked by many, you have been purified and are now cherished by these your worshippers; may you enter the firmament (of their hearts). 27

The bright holy juices with their shining radiance and resounding stream are blended with the milk and curds. 28

The powerful elixir urged by the enthusiast devotees goes collected to the battle like warriors as they stand arrayed. 29

ऋधक्मोम स्वस्तये संजग्मानो दिवः कविः । पवस्व सूर्यो दृशे ॥३०॥

ṛidhák soma svastáye samjagmānó diváh ka-  
vīḥ | pávasva sūryo dṛśé || 30 || 41 ||

( ६५ ) पञ्चपष्टिनमं मूलम्

[(६-३०) त्रिशद्वचस्यास्य मूलस्य वारुणिशृंगुर्भागवो ऋमदग्निर्वा ऋषिः । पवमानः सोमो देवता ।  
गायत्री छन्दः ॥

॥१॥ हिन्वन्ति सूरसुख्यः स्वसारो जामयस्पतिम् । महामिन्दुं महीयुवः ॥१॥  
पवमान रुचारुचा देवो देवेभ्यस्पतिं । विश्वा वमुन्या विश ॥२॥  
आ पवमान मुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संयतम् ॥३॥

65.

Hinvānti sūram ūsrayaḥ svāsāro jāmayas pātim | ma-  
hām indum mahīyúvaḥ || 1 || pávamāna rucā-rucā devó de-  
vébhyas pári | víśva vásūny á viṣa || 2 || á pavamāna sushtu-  
tīm vṛishtīm devébhyo dúvaḥ | ishé pavasva samyátam  
|| 3 ||

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वाध्यः ॥४॥  
आ पवस्व सुवीर्यं मन्दमानः स्वायुध । इहो पिबन्द्वा गहि ॥५॥

vṛishā hy ási bhānúnā dyumántam tvā havāmahe | pá-  
vamāna svādhyāḥ || 4 || á pavasva súvīryam mándamānaḥ  
svāyudha | ihó shv indav á gahi || 5 || 1 ||

O divine elixir of bliss, mighty and prospering, come like a sagacious blessing from heaven for our prosperity, like the sun for our vision. <sup>30</sup>

## 65

The glittering-maidens, the (ten) sister-fingers, of close-birth work side by side for the effusion of bliss-giving elixir,—the impeller and invigorator, mighty and Lord of all. <sup>1</sup>

O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity. <sup>2</sup>

O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment. <sup>3</sup>

We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings. <sup>4</sup>

May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours. <sup>5</sup>



॥२॥ यदुद्भिः परिपिच्यसे मृज्यमानो गभस्त्योः । द्रुणा मधस्यमश्रुषे ॥६॥  
 प्र सोमाय व्यश्ववत्पवमानाय गायत । महे सहस्रचक्षसे ॥७॥  
 यस्य वर्णं मधुश्रुतं हरिं ह्रिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥८॥  
 तस्य ते वाजिनो वयं विश्वा धनानि जिग्युषः । सगित्वमा वृणीमहे ॥९॥  
 वृषा पवस्य धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥१०॥

yád adbhíḥ parishicyáse mṛijyámāno gábhastyoh | drūṇā  
 sadhásthām asnushe || 6 || prá sómāya vyaśvavát pávamā-  
 nāya gāyata | mahé saháśracakshase || 7 || yásya vārṇam  
 madhuścútam háriṁ hinvánty ádribhiḥ | indum índrāya pī-  
 táye || 8 || táśya te vājīno vayám víśvā dhánāni jigyúṣaḥ |  
 sakhitvám ā vṛṇīmabe || 9 || vṛíṣhā pavasva dhárayā ma-  
 rútvate ca matsaráḥ | víśvā dádhdhāna ójaśa || 10 || 2 ||

॥३॥ तं त्वा धर्तारिमोण्योऽः पवमानं स्वर्दृशाम् । ह्रिन्वे वाजेषु वाजिनम् ॥११॥  
 अया चित्तो विपानया हरिः पवस्य धारया । युजं वाजेषु चादय ॥१२॥  
 आ न इन्दो महीमिषं पवस्य विश्वदर्शनः । अस्मभ्यंसोमं गातुवित् ॥१३॥

tām tvā dhartāram onyoh pávamāna swardṛśam | hinvé  
 vājeshu vājīnam || 11 || ayā cittó vipánayā háriḥ pavasva  
 dhárayā | yújam vājeshu codaya || 12 || ā na indo mahīm  
 ísham pávasva víśvādarsataḥ | asmábhyaṁ soma gātuvít  
 || 13 ||

When rubbed and cleansed by the hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected. 6

May you like previous holy chanters sing to the glory of the supreme Lord of divine elixir, the Lord who is great, and all-beholding with his thousands of eyes— 7

—the elixir, honey-dropping, foe-repelling and of pleasing colour. Whom they squeeze out with stones (of hard work and perseverance) for the sake of the resplendent self. 8

We solicit the friendly love of you, O strong, mighty and winner of all the riches. 9

May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might. 10

You are the sustainer of heaven and earth; O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life). 11

Cleansed, effused and expressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent self), our ally, for success in life's struggle. 12

O swift-flowing divine elixir, the illuminator of the universe, pour down upon us abundant food and be to us the revealer of the path (to heaven). 13

आ कलशा अनूषतेन्दो धाराभिरोजमा । एन्द्रस्य पीतये विश ॥१४॥  
यस्य ते मद्यं रसं तीव्रं दुहन्त्यद्रिभिः । स पवस्वाभिमातिहा ॥१५॥

ā kalāsā anūshatēndo dhārābhir ōjasā | éndrasya pī-  
tāye viṣa || 14 || yāsya te mādyaṃ rāsaṃ tīvrāṃ duhānty  
ādrībhiḥ | sā pavasvābhimātihā || 15 || ३ ||

॥१॥ राजा मेधाभिरियते पवमानो मनावधि । अन्तरिक्षेण यानये ॥१६॥  
आ न इन्दो शतग्विनं गवां पोषं स्वश्र्यम् । वहा भगत्तिमृतये ॥१७॥  
आ नः सोम सहो जुवो रूपं न वर्चमे भर । मुष्वाणां देव्यीतये ॥१८॥  
अपीं सोम द्युमत्तमोऽभि द्रोणानि रोरुवत । सीदच्छेनो नयानिमा ॥१९॥  
अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमो अर्पति विष्णवे ॥२०॥

rājā medhābhir iyate pāvamāno manāv ādhi | antāri-  
kṣheṇa yātave || 16 || ā na indo śatagvīnaṃ gāvān pōshaṃ  
svāśryam | vāhā bhāgattim ūtāye || 17 || ā naḥ soma sāho  
jūvo rūpāṃ nā vārcase bhara | sushvāṇo devāvitaye || 18 ||  
ārshā soma dyumāttamo 'bhī drōṇāni rōruvat | sīdañ cbyenō  
nā yōnim ā || 19 || apsā índrāya vāyāve vāruṇāya marūd-  
bhyah | sōmo arshati viṣṇave || 20 || ४ ||

॥२॥ इषं तोकाय नो दधदुस्मभ्यं सोम विश्वतः । आ पवस्व महस्विणम् ॥२१॥  
ये सोमांसः पशवन्ति ये अर्वावन्ति मुन्विरे । ये वादः शर्याणावन्ति ॥२२॥

iṣhaṃ tokāya no dādhad asmābhiyaṃ soma viṣvātaḥ | ā  
pavasva sahasrīṇam || 21 || yé sōmāsaḥ parāvāti yé arvāvāti  
sunviré | yé vādāḥ śaryāṇāvāti || 22 ||

O elixir of divine love, they praise the ultra-psychic receptacles together with your sublime streams of elixir; may you enter the streams so that the resplendent self may relish it. 14

The priests express with stones of austerity the sharp exhilarating elixir, which is the destroyer of the evil-minded. 15

The radiant elixir purified at the place of worship is implored with holy songs by the priests to pass through the firmament (of inner consciousness). 16

O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including beautiful horses and a gift of prosperity. 17

O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance. 18

Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest. 19

The divine elixir, the enjoyer of the water, hastens to the ultra-psychic containers for resplendence, activity, venerability, for human characteristics, and for pervasiveness. 20

O elixir, bestowing food upon our children, may you pour from all quarters thousand-fold riches. 21

May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart,— 22

य आर्जीकेषु कृत्वंसु ये मध्ये पस्त्यानाम् । ये वा जनेषु पञ्चसु ॥२३॥  
 ते नो वृष्टिं दिवस्पतिं पवन्तामा सुवीर्यम् । सुवाना देवास इन्दवः ॥२४॥  
 पवन्ते हर्यतो हरिर्गृणानो जमदग्निना । हिन्वानो गोरधित्वचि ॥२५॥

yá ārjikéshu krítvasu  
 yé mādhye pastyānām | yé vā jāneshu pañcásu || 23 || té no  
 vṛishtīm divás pári pávantām á suvīryam | suvāná devása  
 índavaḥ || 24 || pávate haryató hárir grīṇānó jamádagninā |  
 hinvánó gór ádhi tvací || 25 || ५ ||

॥६॥ प्र शुक्रासो वयोजुवो हिन्वानासो न सप्तयः । श्रीणाना अप्सु मृञ्जत ॥२६॥  
 ते त्वा सुतेष्वाभुवो हिन्विरे देवतातये । स पवस्वानया रुचा ॥२७॥  
 आ ते दक्ष मयोभुव वक्त्रिमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥२८॥  
 आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम् । पान्तमा पुरुस्पृहम् ॥२९॥  
 आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा । पान्तमा पुरुस्पृहम् ॥३०॥

prā śukráso vayojúvo hinvánáso ná sáptayah | śrīṇāná  
 apsú mriñjata || 26 || táṃ tvā sutéshv ābhúvo hinviré devá-  
 tātaye | sá pavasvānāyā rucā || 27 || á te dāksham mayo-  
 bhúvaṃ váhniṃ adyā vṛṇīmahe | pāntam á purusprīham  
 || 28 || á mandráṃ á váreṇyam á vípram á manīṣhīnam |  
 pāntam á purusprīham || 29 || á rayīm á sucetūnam á su-  
 krato tanúshv á | pāntam á purusprīham || 30 || ६ ||



—or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind— 23

—may those celestial elixirs when expressed, pour down upon us from celestial heavenly region and furnish us heroic children. 24

The delightful elixir of pleasing colour, admired by organs of eye, is impelled to flow on cow-hide filter to the receptacles. 25

The bright herbal plants of divine elixirs are the dispensers of food. They are cleansed under the waters like horses urged by the charioteers, and the filtered juice is then mixed with the milk and curds for consecration. 26

The priests who are present send you forth at the rites at which you are effused for the entire divine forces; may you flow with this splendour. 27

We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; — 28

—exhilarating, worthy of choice, the wise, the intelligent, the defender, and coveted by all—; 29

(We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. You are the defender and coveted by all. 30

( ६६ ) पदपठितम् सूक्तम्

(१-३०) विश्वदत्तस्यास्य सूक्तस्य शतं वैखानसा ऋषयः । (१-१८, २२-३०) प्रथमाष्टादशार्चा द्वाविंश्यादि-  
नवानाञ्च पवमानः सोमः, (१९-२१) एकोनविंश्यादितृचस्य च पवमानोऽग्निर्देवते ।

(१-१७, १९-३०) प्रथमादिसप्तदशर्चमिकोनविंश्यादिद्वादशानाञ्च गायत्री,

(१८) अष्टादश्याश्चानुष्टुप् छन्दसी ॥

॥७॥ पवस्य विश्वचर्षणेऽभि विश्वानि काव्या । सखा सखिभ्य ईड्यः ॥१॥  
ताभ्यां विश्वस्य राजसि ये पवमान धामनी । प्रतीची सोम तस्यतुः ॥२॥  
परि धामानि यानि ते त्वं सीमासि विश्वतः । पवमान ऋतुभिः कवे ॥३॥  
पवस्य जनयन्निषोऽभि विश्वानि वार्या । सखा सखिभ्य ऊतये ॥४॥  
तवं शुक्रासो अर्चयो दिवस्पृष्ठे वि तन्वते । पवित्रं सोम धामभिः ॥५॥

66.

Pávasva viṣvacarshaṇe 'bhí viśvāni kāvyā | sákhā sá-  
khibhya ídyaḥ || 1 || tābhyāṃ viśvasya rājasi yé pavamāna  
dhāmāni | pratičí soma tasthátuḥ || 2 || pári dhāmāni yāni  
te tvām somāsi viśvataḥ | pávamāna ṛitúbhiḥ kave || 3 || pá-  
vasva janáyann ísho 'bhí viśvāni váryā | sákhā sákhibhya  
ūtáye || 4 || táva śukráso arcáyo divás priṣṭhē ví tanvate |  
pavítṛam soma dhāmabhiḥ || 5 || १ ||

तयेमे सप्त सिन्धवः प्रशिषं सोम सिस्त्रते । तुभ्यं धावन्ति धेनवः ॥६॥  
प्र सोम याहि धारया सुत इन्द्राय मत्सरः । दधानो अक्षिति श्रवः ॥७॥  
ससु त्वा धीभिरस्वरन्दिन्वतीः सप्त जामयः । विप्रमाजा विवस्वतः ॥८॥  
मृजन्ति त्वा समयुवोऽव्ये जीरावधि ष्वणि । रेभो यदुज्यसे वने ॥९॥

távemé saptá síndhavaḥ praśiṣham soma sisrate | tú-  
bhyam dhāvanti dhenávaḥ || 6 || prá soma yāhi dhārāyā suta  
índrāya matsaráḥ | dádhāno ákshiti śrávaḥ || 7 || sám u tvā  
dhībhir asvaran hinvatīḥ saptá jāmāyaḥ | vípram ājá vivás-  
vataḥ || 8 || mṛijānti tvā sám agrúvo 'vye jīráv ádhi shváni |  
rebbhó yád ajoyāse vāne || 9 ||

O all-beholding, you are adorable; a friend to be sought by friends; may you flow for all, our holy love. 1

O blissful Lord of purified elixir, rule over the universe by those two halves (the northern and southern solstices) which stand facing you. 2

O wise and pure lord of immortality, with your all-round splendour, you encompass on every side and everywhere with the seasons. 3

O blissful, you are a friend; may you for the sake of granting all precious boons of every kind flow onward, generating food for your friends and giving support to us all. 4

O blissful lord, your shining rays accompanied by brilliance, spread the purifying glory over the lofty ridge of heaven. 5

O blissful Lord, the seven rivers, as being yours, flow at your command; the milch-kine hasten to you. 6

Proceed, O Lord of blissful elixir, in a stream when effused; exhilarate the resplendent self and bestow upon us inexhaustible store of sustenance. 7

You, O sage, are invoked by the seven kindred (metres of divine speech) which utter the songs of praises at the worship. 8

The fingers cleanse (the stems squeeze out the juice and filter it) in quickly improvised loud sounding supra-psychic (woollen) filter, when with a noise you are sprinkled with water. 9

पवमानस्य ते कवे वाजिन्त्सर्गा अमृशत । अर्वन्तो न श्रवस्यवः ॥१०॥

'pávamānasya te kave vājin  
sārgā asrikshata | árvanto ná śravasyávaḥ ॥ 10 ॥ १ ॥

॥१०॥ अच्छा कांशं मधुश्रुतमसृगं वारं अव्यये । अवावशन्त धीतयः ॥११॥  
अच्छा समुद्रमिन्दुवोऽस्तं गावो न धेनवः । अग्नन्वृतस्य योनिमा ॥१२॥  
प्र ण इन्द्रो महे रण आपो अर्षन्ति सिन्धवः । यदोभिर्वासयिष्यसे ॥१३॥  
अस्य ते सख्ये वयमियंश्नन्तस्त्वोतयः । इन्द्रो सखित्वमुश्मसि ॥१४॥  
आ पवस्य गविष्ठये महे सोम नृचक्षसे । एन्द्रस्य जठरे विश ॥१५॥

áchā kóṣam madhusūtam āsṛigraṃ vāre avyāye | āvā-  
vaśanta dhītāyaḥ ॥ 11 ॥ áchā samudrām índavó 'staṃ gāvo  
ná dhenávaḥ | ágmann ṛitāsya yónim á ॥ 12 ॥ prá ṇa indo  
mahé rāṇa āpo arshanti síndhavaḥ | yád góbhīr vāsayish-  
yāse ॥ 13 ॥ āsya te sakhyé vayám iyakshantas tvótayaḥ |  
índo sakhitvām uśmasi ॥ 14 ॥ á pavasva gāvishṭaye mahé  
soma nṛicákshase | éndrasya jāṭhāre viśa ॥ 15 ॥ १ ॥

॥१०॥ महौ अमि सोम ज्येष्ठ उग्राणामिन्दु ओजिष्ठः । युध्वा सञ्छश्चजिगेथ ॥१६॥  
य उग्रेभ्यश्चिदोर्जीयाञ्छरेभ्यश्चिच्छरतरः । भुरिदाभ्यश्चिन्मंहीयान् ॥१७॥  
त्वं सोम सूर एषस्तोकस्य साता तनूनाम् । वृणीमहे सख्याय वृणीमहे युज्याय ॥१८॥

mahāñ asi soma jyēsthā ugrāṇām inda ōjishṭhaḥ |  
yúdhvā sāñ chāsṇvaj jigetha ॥ 16 ॥ yá ugrēbhyaḥ cid ōjīyāñ  
chūrebhyaḥ eic chūratarah | bhūridābhyaḥ cin māñhiyān  
॥ 17 ॥ tvām soma sūra éshas tokāsya sātā tanūnām | vṛṇī-  
māhe sakhyāya vṛṇīmāhe yújyāya ॥ 18 ॥

O sage of supra-psychic bliss, possessor of food, when you are filtered your food-desiring streams are let loose like horses. 10

They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have already treated and cleansed the plant. 11

The streams of the supra-psychic bliss go to the ocean, as milch kine to their stall; they go to the place of worship. 12

O divine elixir, at the sacrifice, the flowing waters hasten to cleanse the stems of plants, and subsequently after effusion, the sap is mixed with the curds and milk. 13

O Lord of divine bliss, we abide in your friendship at the hour of sacrifice; depending on your protection, we crave for your friendly love. 14

O divine elixir, flow on for the sake of the mighty wisdom-seeker, for the sake of the beholder of men; may you enter into the very core of the resplendence. 15

O divine elixir, you are great and most worthy of praises; you are most vigorous of the mighty; when engaged in the battle of life, you are always triumphant. 16

You are mightier than the mighty; braver than the brave, and more generous than the generous. 17

O Lord of divine love, you are a hero. Bestow upon us food; may you be the giver of sons; we crave for your friendship, and we cherish your companionship. 18



अ॒ग्ने आ॒यू॒षि प॒वस॒ आ सु॒वो॒र्ज॒मिषं॑ च नः । आ॒रे वा॒धस्व॒ दु॒च्छु॒नाम् ॥१९॥  
अ॒ग्निर्ऋ॒षिः प॒व॒मानः॒ पाञ्च॑ज॒न्यः पु॒रोहि॑तः । त॒मी॒महे॒ महा॑ग॒यम् ॥२०॥

āgna āyūṁshi pa-  
vasa ā suvórjam ísham ca nah | āré bādhasva ducchúnām  
॥ 19 ॥ agnir ṛśhiḥ pávamānaḥ pāñcajanayaḥ puróhitaḥ | tám  
īmahe mahāgayám ॥ 20 ॥ 10 ॥

॥२१॥ अ॒ग्ने प॒वस्व॒ स्वपा॑ अ॒स्मे वर्चः॑ सु॒वीर्य॑म् । द॒ध॒द्र॒यि म॒यि पो॑षम् ॥२१॥  
प॒व॒मानो॒ अति॑ स्नि॒धोऽभ्य॑र्षति सु॒ष्टुति॑म् । सू॒रो न वि॑श्वदर्श॒तः ॥२२॥  
स म॑र्मृ॒जान आ॒युभिः॒ प्रय॑स्वा॒नप्र॑यसे हि॒तः । इ॒न्दुर॑त्यो वि॒चक्ष॑णः ॥२३॥

āgne pávasva svápā asmé várcāḥ suvīryam | dádhad ra-  
yīm máyi pósham ॥ 21 ॥ pávamāno áti srídho 'bhy ārshati  
sushtutim | sūro ná viśvādarsataḥ ॥ 22 ॥ sá marmṛijāná āyú-  
bhiḥ práyasvān práyase hitāḥ | índur átyo vicakṣhaṇāḥ  
॥ 23 ॥

प॒व॒मान॒ ऋ॒तं बृ॒हच्छु॒क्रं ज्योति॑रजी॒ज॒नत् । कृ॒ष्णा त॒मांसि॑ जङ्घ॒नत् ॥२४॥  
प॒व॒मान॒स्य जङ्घ॑तो॒ हरे॑श्च॒न्द्रा अ॑मृ॒क्षन् । जी॒रा अ॑जि॒ग्गोचि॑षः ॥२५॥

pavamāna ritām bṛihác chukráṁ jyótir ajijanat |  
krishná támānsi jānghanat ॥ 24 ॥ pávamānasya jānghnato  
háreṣ candrá asṛikshata | jirā ajirāsocishaḥ ॥ 25 ॥ 11 ॥

O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts. 19

Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder at sacrifices. Hymned by the great, we solicit His blessings. 20

O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment. 21

Visible to all like the sun, the divine elixir hastens and proceeds ahead against all evil forces, whilst appropriate praises are offered by worshippers. 22

Repeatedly purified and adorned by the leading priests, the drops of elixir, rich in food, and meant for sustenance, flow on and on continuously; may it be the beholder of all. 23

The purified elixir generates the veracious, all-pervading, bright-shinning light and destroys the gloomy darkness. 24

Ever-flowing have been the gladsome swift-moving streams of the purifid elixir, brilliant and radiating; may the elixir be the destroyer of darkness. 25

॥१२॥ पर्वमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः । हरिश्चन्द्रो नरुदङ्गः ॥२६॥  
 पर्वमानो व्यश्ववद्रश्मिभिर्वाजसातमः । दधत्तोत्रे सुवीर्यम् ॥२७॥  
 प्र सुवान इन्दुरक्षाः पवित्रमत्यव्ययम् । पुनान इन्दुरिन्द्रमा ॥२८॥  
 एष सोमो अधि त्वचि गवीं क्रीळत्यद्रिभिः । इन्द्रं मदाय जोहुवत् ॥२९॥  
 यस्य ते द्युम्रवत्पयः पर्वमानाभृतं दिवः । तेन नो मृळ जीवसे ॥३०॥

pāvamāno rathitamah subhrébhiḥ subhrāṣastamah | há-  
 riscandro marúdgaṇah || 26 || pāvamāno vy āṣnavad raśmī-  
 bhir vājasātamah | dādhat stotrē suvīryam || 27 || prā suvānā  
 índur akshāḥ pavītram áty avyáyam | punānā índur índram  
 á || 28 || eshá sómo ádhi tvací gāvām kṛīḷaty ádribhiḥ | ín-  
 dram mādāya jóhuvat || 29 || yásya te dyumnávāt páyah  
 pāvamānābhritam diváh | téna no mṛīḷa jīvāse || 30 || 12 ||

( ६७ ) सप्तपठितं सूक्तम्

(१-३२) द्वात्रिंशहचम्यास्य सूक्तस्य सप्तपथः-(१-३) प्रथमादितृचस्य बार्हस्पत्यो भरद्वाजः, (४-६) चतुर्थ्यादितृचस्य  
 मारीचः कश्यपः, (७-९) सप्तम्यादितृचस्य राहूगणो गोतमः, (१०-१२) दशम्यादितृचस्य भौमोऽग्निः, (१३-१५) त्रयो-  
 दश्यादितृचस्य गायिनो विश्वामित्रः, (१६-१८) षोडश्यादितृचस्य भार्गवो जमदग्निः, (१९-२१) एकोनविंश्यादि-  
 तृचस्य मैत्रावरुणर्वसिष्ठः, (२२-३२) द्वाविंश्यायेकादशार्चाश्चाङ्गिरसः पवित्रो वसिष्ठो वोभौ वा ऋषयः ।

(१-९, १३-२२, २८-३०) प्रथमादिनवर्चा त्रयोदश्यादिदशानामष्टाविंश्यादितृचस्य च पवमानः

सोमः, (१०-१२) दशम्यादितृचस्य पवमानः पूषा सोमो वा, (२३-२४) त्रयोविंशीचतुर्विंशोः

पवमानोऽग्निः, (२५) पञ्चविंश्याः पवमानोऽग्निः सविता वा, (२६) षड्विंश्याः पवमानोऽग्निः

पवमानाग्निसवितारो वा, (२७) सप्तविंश्याः पवमानोऽग्निर्विश्वे देवा वा, (३१-३२) एक-

त्रिंशीद्वात्रिंशोश्च पवमान्यथेतृन्मुतिर्देवताः । (१-१५, १९-२६, २८-२९)

प्रथमादिपञ्चदशार्चामेकोनविंश्याद्यष्टानामष्टाविंश्येकोनत्रिंशोश्च गायत्री, (१६-

१८) षोडश्यादितृचस्य द्विपदा गायत्री, (२७, ३१-३२) सप्तविंश्येक-

त्रिंशीद्वात्रिंशीनामनुष्टुप्, (३०) त्रिंश्याश्च पुर उष्णिक् छन्दांसि ॥

॥१३॥ त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे । पर्वस्व मंहयद्रयिः ॥१॥

67.

Tvám somāsi dhārayūr mandrá ōjishṭho adhvaré | pá-  
 vasva manhayádrayih || 1 ||

The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beauteous splendours, green-tinted, invoked by the group of mortals— 26

—may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper. 27

The cosmic elixir when effused drops through the fleecy supra-psychic filter, and as filtrate it passes on to the resplendent self. 28

These stems of the plants sport with the stones upon the cattle hide, while crushed and bruised, and the elixir is finally made available for self's exhilaration. 29

O all-pure blissful sap of life, bless us, so that, we may live long with that bright and nutritious milk of yours which has been brought from heaven. 30

You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever. 1

त्वं सुतो नृमादनो दधन्वान्मत्सरिन्तमः । इन्द्राय सूरिरन्धसा ॥२॥  
 त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिकदत् । द्युमन्तं शुष्ममुत्तमम् ॥३॥  
 इन्दुर्हिन्वानो अर्षति तिरो वाराण्यव्यया । हरिर्वाजमचिक्रदत् ॥४॥  
 इन्द्रो व्यव्यमर्षसि वि श्रवांसि वि सौभगा । वि वाजान्तसोम गोमतः ॥५॥

tvām sutó nṛimādanó dadhanvān  
 matsaríntamah | índrāya sūrír ándhasā || 2 || tvām sushvāṇó  
 ádribhir abhy áṛsha kánikradat | dyumántam ṣúshmam utta-  
 mām || 3 || índur hinvānó arshati tiró várāṇy avyáyā | hárir  
 vájam acikradat || 4 || indo vy ávyam arshasi ví śrávāṇsi ví  
 saúbhagā | ví vájān soma gómataḥ || 5 || 13 ||

॥६॥ आ न इन्द्रो शतग्विनं रयिं गोमन्तमश्विनम् । भरा सोम सहस्रिणम् ॥६॥  
 पवमानास इन्द्रवस्तिरः पवित्रमाशवः । इन्द्रं यामेभिराशत ॥७॥  
 ककुहः सोम्यो रस इन्दुरिन्द्राय पूर्यः । आयुः पवत आयवे ॥८॥  
 हिन्वन्ति मृगमुश्वयः पवमानं मधुश्चुतम् । अभि गिरा समस्वरन् ॥९॥

ā na indo śatagvinam rayīm gōmantam aśvinam | bhārā  
 soma sahasrīnam || 6 || pāvamānāsa índavas tirāḥ pavītram  
 āśavaḥ | índram yāmebhir āśata || 7 || kakuhāḥ somyó rāsa  
 índur índrāya pūrvyāḥ | āyúḥ pavata āyāve || 8 || hinvānti  
 sūram úsrayaḥ pāvamānam madhusūtam | abhí girā sám  
 asvaran || 9 ||



When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self. <sup>2</sup>

Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength. <sup>3</sup>

Divine drops of elixir of spirituality, when effused, flow through the ultra-psychic woollen filter; (the filtrate) comes out (in a stream) with loud roar,—green-tinted and strength-giving. <sup>4</sup>

O elixir of divine love, you hasten through the ultra-psychic woollen filter; you grant us food and riches. O blissful Lord, grant us strength and wealth of speech and wisdom. <sup>5</sup>

O blissful Lord of divine elixir bring us thousand-fold wealth, consisting of hundreds of cows; grant us excellent wisdom and vigour. <sup>6</sup>

The purified swift-flowing divine juices passing through the ultra-psychic filters reach the resplendent self by their own paths. <sup>7</sup>

The sages from olden times have been pouring the excellent-sap of the bliss-plant into the ultra-psychic filter after expression, and the clarified juice goes to the resplendent self for whom it is actually meant. <sup>8</sup>

The (ten) fingers express the purified honey-dropping heroic elixir; may you, the devotees, hail it with songs of praise. <sup>9</sup>

अविता नो अजाश्वः पूषा यामनियामनि । आ भक्षत्कन्यासु नः ॥१०॥

avitā no ajāśvaḥ pūshā yāmanī-yāmani | ā  
bhakshat kanyāsu naḥ || 10 || 14 ||

॥११॥ अयं सोमः कपर्दिने घृतं न पवते मधु । आ भक्षत्कन्यासु नः ॥११॥  
अयं न आवृणे सुतो घृतं न पवते शुचि । आ भक्षत्कन्यासु नः ॥१२॥  
याचो जन्तुः कवीनां पवस्व सोम धारया । देवेषु रत्नधा असि ॥१३॥  
आ कलशेषु धावति श्येनो वर्म वि गाहते । अभि द्रोणा कनिकदत् ॥१४॥  
परि प्र सोम ते रसोऽसर्जि कलशे सुतः । श्येनो न तक्तो अर्षति ॥१५॥

ayāṁ sōmaḥ kapardīne ghr̥itām nā pavate mādhu | ā  
bhakshat kanyāsu naḥ || 11 || ayāṁ ta āghṛiṇe sūtō ghr̥i-  
tām nā pavate śuci | ā bhakshat kanyāsu naḥ || 12 || vācō  
jantūḥ kavīnām pávasva soma dhārayā | devēṣhu ratnadhā  
asi || 13 || ā kalāśeṣhu dhāvati śyenō vārma ví gābate | abhī  
drōṇā kánikradat || 14 || pári prā soma te rāsō 'sarji kalāśe  
sutāḥ | śyenō nā taktō arshati || 15 || 15 ||

॥१६॥

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥१६॥

अमृग्रन्धेववीतये वाजयन्तो रथा इव ॥१७॥

ते सुतासो मदिन्तमाः शुक्रा वायुमसृक्षत ॥१८॥

धावणा तुन्ना अभिष्टुतः पवित्रं सोम गच्छसि । दधत्स्तोत्रे सुवीर्यम् ॥१९॥

pāvasva soma māndāyann indrāya mādhumattamaḥ || 16 ||  
asṛigran devāyītaye vājayānto rāthā iva || 17 || tō sutāsō  
madīntamāḥ śukrá vāyūm asṛikṣhata || 18 || grāvṇā tunnō  
abhishtutāḥ pavītram soma gachasi | dādhat stotrē suvīr-  
yam || 19 ||

May the automation-borne nourisher be our protector on all his paths. May He bestow charming virtues on us. 10

This divine elixir flows for the nourisher, decorated with a tiara, providing a sap like butter; may he grant charming virtues to us. 11

This divine elixir is poured forth for you, O shining (nourisher); it flows like clarified sacred butter, may you grant charming virtues to us. 12

O divine elixir, impeller of the poets, whilst they utter their words of praise, flow in a stream; you are the dispenser of treasure among Nature's bounties. 13

He hastens to the ultra-psychic receptacles as a falcon enters its nest and enters the receptacle with a screaming sound. 14

Your loving juice; O Lord of bliss, spreads around when effused into the receptacle as a swift falcon rushes along. 15

O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self. 16

The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth. 17

These effused elixirs, brilliant and extremely exhilarating, are let forth with the speed and sound of the wind for the sake of virile activity. 18

Bruised with the stones and effused, O divine elixir, you enter the ultra-psychic filter bestowing virility upon your praiser. 19

पृष तुन्नो अभिष्टुतः पवित्रमति गाहते । रक्षोहा वारमव्ययम् ॥२०॥

eshá tunnó abhíshtutah pavítram áti gāhate |  
rakshohá váram avyáyam ॥ 20 ॥ 16 ॥

॥२॥ यदन्ति यच्च दूरके भयं विन्दति मामिह । पवमानं वि तर्जहि ॥२१॥  
पवमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु नः ॥२२॥  
यत्ते पवित्रमर्चिष्यसे विततमन्तरा । ब्रह्म तेन पुनीहि नः ॥२३॥  
यत्ते पवित्रमर्चिवदसे तेन पुनीहि नः । ब्रह्मसवैः पुनीहि नः ॥२४॥  
उभाभ्यां देव सवितः पवित्रेण सवेन च । मां पुनीहि विश्वतः ॥२५॥

yád ánti yác ca dūraké bhayāṃ vindáti mām ihá | pá-  
vamāna ví táj jahi ॥ 21 ॥ pávamānah só adyá nah pavítrena  
vīcarshanīḥ | yáh potá sá punātu nah ॥ 22 ॥ yát te pavi-  
tram arcíshy ágne vítatam antár á | bráhma téna punīhi  
nah ॥ 23 ॥ yát te pavítram arcivád ágne téna punīhi nah |  
brahmasavaiḥ punīhi nah ॥ 24 ॥ ubháḥ hyām deva savitah  
pavítrena savéna ca | mām punīhi víśvataḥ ॥ 25 ॥ 17 ॥

॥२८॥ त्रिभिष्टुं देव सवितर्वर्षिष्ठेः सोम धामभिः । असे दक्षैः पुनीहि नः ॥२६॥  
पुनन्तु मां देवजनाः पुनन्तु वसवो धिया ।  
विश्वे देवाः पुनीत मा जातवेदः पुनीहि मां ॥२७॥  
प्र प्यायस्व प्र स्यन्दस्व सोम विश्वेभिरंशुभिः । देवेभ्य उत्तमं हविः ॥२८॥

tribhīṣṭu tvām deva savitar vātshishṭhaiḥ soma dhāma-  
bhiḥ | ágne dākshaiḥ punīhi nah ॥ 26 ॥ punāntu mām deva-  
janāḥ punāntu vásavo dhiyá | víśve devāḥ punítá mā jāta-  
vedaḥ punībī mā ॥ 27 ॥ prá pyāyasva prá syandasva sóma  
víśvebhir anśúbhiḥ | devébhya uttamām havīḥ ॥ 28 ॥

This elixir, bruised (with stones) and praised, the destroyer, plunges through the ultra-psychic woollen filter, and is the destroyer of evil hurdles. 20

Whatever fear seizes me, near at hand or far away, may you be pleased to dispel that. 21

May that divine elixir, the beholder of all, pure and purifier, purify us now by his purifying power. 22

O adorable Lord, with that lustre which is within you, may you purify us. May you purify us with your spiritual enlightenment. 23

Purify us, O adorable Lord, with that pure radiance which is yours; may you purify us with your divine love. 24

O impeller, O light, purify me by your processes of filtration and of effusion both; purify me from every side. 25

O impeller, O light, O foremost adorable, you preside over all the three regions (behind the fire on the earth, behind the lightning in midspace, and behind the sun in the celestial region). May you purify us with your powerful skills. 26

May the enlightened persons purify me; may the persons of riches make me pure by their wise blessings; may all the bounties of Nature purify me. O omniscient Lord, may you purify me. 27

O Lord of bliss, nourish us with all care. May you be so pleased with us that all types of loving spiritual saps, worthy as offerings to all enlightened divinities, flow toward us. 28



उप॑ प्रि॒यं प॒नि॒घ्न॒तं यु॒वा॒न॒माहु॒तीवृ॒ध॒म् । अ॒ग॒न्म॒ वि॒भ्र॒न्तो नमः ॥२९॥  
 अ॒ल॒य्य॒स्य पर॒शु॒नीना॒श॒ त॒मा प॒य॒स्व दे॒व सोम॑ । आ॒खुं चि॒दे॒व दे॒व सोम॑ ॥३०॥  
 यः पा॒व॒मा॒नीर॒ध्येत्यृषि॑भिः संभृ॒तं रस॑म् ।  
 म॒र्व स पु॒त॒र्म॒श्नाति॑ स्व॒दितं॑ मा॒तरि॒श्व॒ना ॥३१॥  
 पा॒व॒मा॒नीर्यो॑ अ॒ध्येत्यृषि॑भिः संभृ॒तं रस॑म् ।  
 तस्मै॑ स॒र॒स्वती॑ दु॒हे क्षी॒रं स॒र्पिर्मधू॑द॒कम् ॥३२॥

úpa

priyám pánipnatam yúvānam āhutiṛīdham | áganma bí-  
 bhrato námaḥ ॥ 29 ॥ aláyyasya paraśúr nanāṣa tám á pa-  
 vasva deva soma | ākhúm cid evá deva soma ॥ 30 ॥ yáḥ  
 pāvamānīr adhyéty ṛishibhiḥ sámbhṛitam rásam | sárvaṁ  
 sá pūtám aśuāti svaditám mātariśvanā ॥ 31 ॥ pāvamānīr yó  
 adhyéty ṛishibhiḥ sámbhṛitam rásam | tásmāi sárasvatī duhe  
 kshírám sarpir mádhūdakám ॥ 32 ॥ 18 ॥

[ अथ चतुर्थोऽनुवाकः ॥ ]

( २८ ) अष्टपद्यिनम सूक्तम्

( १-१० ) दशर्चम्याम्य सूक्तस्य भालन्दनो वत्सप्रिक्रपिः । पवमानः सोमो देवता । ( १-९ )

प्रथमादिनवर्चा जगती, ( १० ) दशम्याश्च त्रिष्टुप् छन्दसो ॥

प्र दे॒वम॒च्छा मधु॑मन्त॒ इन्द्र॑वोऽसि॒प्यदन्त॑ गाव॒ आ न धे॑नवः ।  
 ब॒र्हिष॑दो व॒चना॑वन्त॒ ऊर्ध॑भिः प॒रि॒श्रुत॑मु॒स्त्रिया॑ नि॒र्णिज॑ धिरे ॥१॥  
 स रो॒रुव॑द॒भि पूर्वा॑ अचि॒क्रद॑दु॒पा॒रुहः॑ श्र॒थय॑न्त॒त्वाद॑ते ह॒रिः ।  
 ति॒रः प॒वित्रं॑ प॒रिय॑न्नु॒रु ज॒यो नि श॑र्या॒णि द॒धते॑ दे॒व आ व॑रम् ॥२॥

68.

Prá devám áchá mádhumanta índavó 'sishyadanta gāva  
 á ná dhenávaḥ | barhishádo vacanávanta ūdhabhiḥ parisrú-  
 taṁ usríyā nirṇijam dhire ॥ 1 ॥ sá róruvad abhí pūrvā aci-  
 krādād upārúhaḥ śratháyan svādate háriḥ | tiráḥ pavítram  
 pariyánn urú jráyo ní śaryāṇi dadhate devá á váram ॥ 2 ॥

That youthful loving lord of bliss we approach, with homage and reverence, who utters the words of wisdom to us, and who is fostered by your offerings. 29

The battle-axe of the aggressor is self-destroyed. Flow to us, divine elixir; (slay) the villain foe alone, O bright elixir. 30

He who reads these *Pavamani* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex. 31

For him who recites these *Pavamani* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia. 32

## 68

The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass. 1

The fresh divine nectar repeatedly echoes the holy hymns (of the poets) as if with a shriek; while it separates from the growing herbs in a green tint, it particularly sweetens itself; passing through the ultra-psychic filter with speed, it annihilates the evil demoniac obstacles. The shining elixir bestows wealth upon the worshippers. 2

वि यो म॒मे य॒म्या सं॒यती म॒दः साकं॑वृ॒धा पय॑सा पि॒न्वद॑क्षिता ।  
 म॒ही अ॒पारे रज॑सी वि॒वेवि॑दद॒भि॒वज॑न्नक्षितं पाज॒ आ द॑दे ॥३॥  
 स मा॒तरा वि॒चर॑न्वा॒जय॑न्नपः प्र मे॒धिरः स्व॑धया पि॒न्वते प॒दम् ।  
 अ॒ंशुर्य॑वे॒न पि॒पि॒शे य॒तो नृ॑भिः सं जा॒मिभि॑र्नमे॒ते रक्ष॑ते शि॒रः ॥४॥  
 सं दक्षे॑ण॒ मन॑सा जायते क॒विर॑कृतस्य गर्भो॑ नि॒हितो य॒मा प॒रः ।  
 यू॒ना ह॒ सन्ता॑ प्रथ॒मं वि ज॑ज्ञातुर्गुहा॑ हितं॒ जनि॑म॒ नेम॑सुय॒तम् ॥५॥

vi yó mame yamyā samyati mādah sākamvrīdhā pāyasā  
 pinvad ākshitā | mahī apārē rājasī vivévidad abhivrájann  
 ākshitam pája ā dade || 3 || sá mātārā vicāran vājáyann  
 apāḥ prā médhiraḥ svadhāyā pinvate padām | aṁśúr yá-  
 vena pipiṣe yató nṛībhiḥ sām jāmībhir nāsate rākshate śi-  
 raḥ || 4 || sām dākshena mānasā jāyate kavír ṛitāsya gárbho  
 nīhito yamā parāḥ | yūnā ha śāntā prathamām ví jajñatur  
 gūhā hitām jānima nēmam údyatam || 5 || 10 ||

॥२०॥

म॒न्द्रस्य॑ रू॒पं वि॒विदु॑र्मनी॒षिणः॑ श्ये॒नो यद॑न्धो अ॒भर॑त्परा॒वतः॑ ।  
 तं म॑र्जयन्त सुवृ॒धौ न॒दीष्व॑ उ॒शन्त॑म॒ंशुं प॑रि॒यन्त॑मृ॒ग्मिय॑म् ॥६॥  
 त्वां मृ॑जन्ति द॒श योष॑णः सु॒तं सोम॑ ऋषिभिर्म॒तिभि॑र्ध्यातिभिर्हितम् ।  
 अ॒न्यो वा॑रेभि॒रुत॑ दे॒वहृ॑तिभिर्नृभि॒र्यतो॑ वाज॒मा द॑र्षि सा॒तये॑ ॥७॥

mandráśya rūpam vividur manīṣiṇaḥ syenó yád āndho  
 ābharat parāvataḥ | tām marjayanta suvrīdham nadīshv ān  
 usāntam aṁśum pariyaṁtam ṛigmīyam || 6 || tvām mṛijanti  
 dāśa yóshaṇaḥ sutām sóma ṛishibhir matībhir dhītībhir hi-  
 tām | ávyo várebhir utá deváhūtibhir nṛībhir yató vájam ā  
 darshi sātāye || 7 ||

O Lord of exhilarating divine nectar holds in unison, and fills full with milk the eternal, twin-united (regions of heaven and earth). He knows that the two regions are extensively great, and without limits, while moving above them, He assumes imperishable strength. 3

The sage-like nectar wanders through the two worlds; and sends forth the waters. It swells up and strengthens with its own might. The nectar collected by the priests is mixed with extracts of barley. The mixture is stirred skilfully with the compact fingers of the priests. It furnishes protection to all and sundry creatures. 4

The sage-like divine nectar is born with a developed mind. It is the germ of the eternal law. As a rule, it is deposited in the top-region. Both of them (the sun and the moon) were the first to be recognized during the creation. Before the birth, they rested in a secret place, from whence they duly appeared in course of time. 5

The wise worshippers have been knowing the form of the exhilarating divine elixir, ever since the divine falcon brings it from far; they cleanse it in the flowing waters of rivers; the fostering delightful elixir flows around; it deserves our laudation. 6

O life-giving nectar, the ten fingers of the priests cleanse your plants and the priests collect you, when effused in vessels, reciting the songs of praises, and pour you through the ultra-psychoic woollen filters. They collect the filtrate in vessels with oblations to Nature. You bestow food to them as gift. 7

परिप्रयन्तं वय्यं सुषंसदं सोमं मनीषा अभ्यनृणत स्तुभः ।  
 यो धारया मधुमाँ ऊर्मिणा दिव इयति वाचं रयिषालमत्यः ॥८॥  
 अयं दिव इयति विश्वमा रजः सोमः पुनानः कलशेषु सीदति ।  
 अद्विर्गोभिर्मृज्यते अद्विभिः सुतः पुनान इन्दुर्वरिवो विदत्प्रियम् ॥९॥  
 एवा नः सोम परिषिच्यमानो वयो दध्रश्चित्रनमं पवस्व ।  
 अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥१०॥

pariprayántam vayyāṃ sushamsādāṃ só-  
 mam manishā abhy ànūshata stúbhaḥ | yó dhārayā mādhu-  
 māñ ūrmīṇa divā iyarti vācam rayishā! ámartyaḥ || 8 || ayām  
 divā iyarti víṣvam á rájaḥ sómaḥ punānāḥ kalāśeshu sī-  
 dati | adbhír góbhīr mṛijyate ádribhiḥ sutāḥ punāná índur  
 várivo vidat priyām || 9 || evā naḥ soma parishicvāmāno  
 váyo dádha citrátamam pavasva | adveshé dyāvāpṛithiví  
 huvema dévā dhattá rayim asmé suvíram || 10 || 20 ||

( ६९. ) एकोनसप्ततितमं सूक्तम्

(१-१०) दशचम्यान्वय सूक्तस्याद्विरसो हिरण्यमनृष ऋषिः । पवमानः सोमो देवता । (१-८)

प्रथमाद्यष्टवाँ जगती, (९-१०) नवमीदशम्योश्च त्रिष्टुप् छन्दसी ॥

॥२१॥

इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरूपं सूर्यधनि ।  
 उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥१॥

69.

Íshur ná dhánvan práti dhīyate matír vatsó ná matúr  
 úpa sarjy údhani | urúdhāreva duhe ágra āyaty ásyā vra-  
 téshv ápi sóma ishyate || 1 ||



Songs resonate with intelligent praises to invoke the wide-flowing and delightful divine elixir. It rests in good company with associates. As it comes down with its undulating stream of water from the heaven above, it impels people to sing the songs of praise. It is a wealth-conquering immortal. <sup>8</sup>

This divine elixir sends from heaven the large quantities of water; being filtered (through the ultra-psychic sieve), it settles in the vessels. The plant is cleansed with water and crushed with stones for effusion and the extract is (finally mixed with) milk. The filtered divine elixir bestows delightful wealth. <sup>9</sup>

O blissful elixir, when mixed with water and milk, may you pour on us manifold food and vigour; let us invoke the friendly heaven and earth; O nature's bounties, may you grant us wealth and excellent progeny. <sup>10</sup>

Our praise is attached (to the resplendent Lord), as an arrow to the bow. The divine elixir has been let loose (to the resplendent self), the fosterer as a calf to the udder of its mother. (The resplendent Lord sheds blessings) as a cow, having a copious stream of milk, yields it at the approach (of the calf); the elixir in the stimulated form is dedicated to the resplendent on all auspicious occasions .

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तर्गसनि ।  
 पवमानः संतनिः प्रेक्षतामिव मधुमान्द्रप्सः परि वारमर्पति ॥२॥  
 अव्ये वधूयुः पवते परि त्वचि श्रंथनीते नृसीरदिनेर्कृतं युते ।  
 हरिर्क्रान्यजतः संयतो मदी नृम्णा शिशानो महिषो न शोभते ॥३॥

úpo matíḥ pṛicyáte sicyáte  
 mádhu mandrájanī codate antár āsāni | pávamānaḥ samta-  
 niḥ praghnatām iva mádhumān drapsāḥ pári vāram arshati  
 || 2 || ávye vadhūyúḥ pavate pári tvací śrathnīté naptír ádi-  
 ter ṛitām yaté | hárir akrān yajatāḥ samyató mádo nṛimṇā  
 śiśāno mahishó ná śobhate || 3 ||

उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।  
 अत्यक्रमीदजुनं वारमव्ययमत्कं न नित्तं परि सोमो अव्यत ॥४॥  
 अमृक्तेन रुता वाससा हरिर्मत्यो निर्णिजानः परि व्यत ।  
 दिवस्पृष्टं वर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभस्मयम् ॥५॥

ukshā mimāti prāti yanti  
 dhenávo devásya devír úpa yanti nishkrítām | áty akramīd  
 árjunam vāram avyáyam átkam ná niktām pári sómo avy-  
 ata || 4 || amṛiktena rúsatā vāsasā hárir ámartyo nirñijānāḥ  
 pári vyata | divás pṛishthām barhāṇā nirñije kṛitopastāra-  
 ṇam camvōr nabhasmáyam || 5 || <sup>21</sup> ||

The resplendent Lord is invoked through songs of praises. The elixir is sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants. 2

Seeking its beloved, the stems of the elixir plant are cleansed on the sheep-skin. The plant is the great-granddaughter of the mother Infinity (from the mother Aditi, the sun; from the sun, the rains; and from rains, the plant or herbs in the fourth generation). It comes to the earth for the sacrifices. The effused elixir is green in colour, adorable, is collected (in ladles); and is exhilarating. It sharpens the vigour and thus enables one to overcome enemies; it shines like one of strength and energy. 3

The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passes through the sieve of white sheep-skin. Thereon it clothes itself, as it were, in new shining armour (i.e. the water is mixed with it). 4

The immortal green plant of the elixir puts on a clean and bright garment when washed with water. The filtered elixir, placed in open, shines by the reflection of the sun, standing on the back of the sky, for the destruction (of the sin) and purification. It looks shining when placed in bowls and illumines the two worlds. 5

सूर्यस्येव रश्मयो द्रावयितवो मत्सरांसः प्रमुपः साकमीरते ।  
 तन्तुं ततं परि सर्गाम आशवो नेन्द्रादृते पवते धाम किं चन ॥६॥  
 सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत ।  
 शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः ॥७॥

sūryasyeva rasṁāyo drāvayitnāvo matsarāsah prasūpah  
 sākām irate | tāntum tatām pari sargāsa āśavo nēndrād  
 ritē pavate dhāma kīm canā || 6 || sindhor iva pravane  
 nimnā āśavo vṛishacyutā mādāso gātum āsata | sām no ni-  
 vesē dvipāde cātushpade 'smé vājāḥ soma tishṭhantu kṛish-  
 tāyah || 7 ||

आ नः पवस्व वसुमद्भिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।  
 यूयं हि सोम पितरो मम स्थनं दिवो मूर्धानः प्रस्थिता वयस्कृतः ॥८॥  
 एते सोमाः पवमानास इन्द्रं रथा इव प्र ययुः सातिमच्छ ।  
 मुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ ॥९॥  
 इन्द्रविन्द्राय बृहते पवस्य सुमृलीको अनवद्यो रिशादाः ।  
 भरा चन्द्राणि गृणते वसूनि देवैर्यावापृथिवी प्रावतं नः ॥१०॥

ā nah pavasva vāsumad dbīraṇyavad āṣvāvad  
 gōmad yāvamat suvīryam | yūyām hī soma pitāro māma  
 sthāna divo mūrdhānaḥ prāsthitā vayaskṛitah || 8 || etē sō-  
 māḥ pāvamānāsa indram rāthā iva prā yayuḥ sātīm ācha |  
 sutāḥ pavītram āti yanty āvyam hitvī vavriṁ harito vṛish-  
 tīm ācha || 9 || indav indrāya bṛihatē pavasva sumṛilīkó  
 anavadyó riśādāḥ | bhārā candrāṇi gṛiṇatē vāsūni devaír  
 dyāvāpṛithivī prāvataṁ nah || 10 || 22 ||

The rushing, exhilarating, foe-slaying divine elixirs when let loose are filtered together round through the extended cloth like the sun's rays; they flow to no other spot except where the resplendent self is. 6

As in a waterfall or a river the flowing waters readily find their way along a slope to a low ground, in the same way exhilarating elixir of divine love poured forth by the sprinkless finds its way to the resplendent self. May you bless in our home our men (bipeds) and cattle (quadrupeds). May food and men (offspring) ever abide with us. 7

Pour out upon us wealth consisting of treasure, sheep, horses, cattle, barely and great heroic strength. You, O divine elixirs, are my progenitors, staying high up on the summits of heaven and are providers of food. 8

These filtered divine juices speed forth to the resplendent self, worthy of honour, like chariots advancing to a battle. Expressed (with stones) they pass through the ultra-psychic woollen filter, just as casting off infirmity, everyone goes to the place where it rains. 9

O divine drops of elixir, the blameless, the generous, the destroyer of foes, may you flow on for the mighty resplendent self and bring to your worshipper splendid riches. O heaven and earth, may you protect us with your divine treasures. 10



( ७० ) सर्मातितमं सृजम

( १-१० ) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो रेणुकृषिः । पवमानः सोमो देवता । ( १-९ )

प्रथमादिनवर्चा जगती. ( १० ) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥२३॥

त्रिरस्मै सप्त धेनवो दुदुह्रे सत्यामाशिरं पूर्ये व्योमनि ।  
 चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदतैरवर्धत ॥१॥  
 स भिक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे ।  
 तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदा विदुः ॥२॥  
 ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु ।  
 येभिर्नृणा च देव्या च पुनत आदिद्राजानं मनना अमृणत ॥३॥  
 स मृज्यमानो दशभिः सुकर्मभिः प्र मध्यमासु मातृषु प्रमे सचा ।  
 व्रतानि पानो अमृतस्य चारुण उभे नृचक्षा अनु पश्यते विशो ॥४॥  
 स मर्मज्ञान इन्द्रियाय धायस ओभे अन्ता रोदसी हर्षते हितः ।  
 वृषा शुष्मेण बाधते वि दुर्मतीरादेदिज्ञानः शर्यहेव शुक्रवः ॥५॥

70.

Trīr asmai saptā dhenāvo duduhre satyāma āśīram pūr-  
 vyé vyōmani | catvāry anyā bhūvanāni nirñije cārūṇi cakre  
 yād ṛitair āvardhata ॥ 1 ॥ sā bhīkshamaṇo amṛitasya cārūṇa  
 ubhé dyāvā kāvyeṇā ví śaśrathe | téjishṭhā apó manhānā  
 pári vyata yádi devásya śrávasā sádo vidúḥ ॥ 2 ॥ té asya  
 santu ketávo 'mṛityavó 'dābhyāso janúshī ubhé ānu | yé-  
 bhir nṛimṇā ca devyā ca punatā ād íd rájānam manānā  
 agṛibhṇata ॥ 3 ॥ sā mṛijyāmāno daśābbhiḥ sukārmabhiḥ prā  
 madhyamāsu mātṛīshu pramé sácā | vratāni pāno amṛitasva  
 cārūṇa ubhé nṛicākshā ānu paśyate víśau ॥ 4 ॥ sā marm-  
 jānā indriyāya dhāyasa óbhé antā ródasī harshate hitāḥ |  
 vṛīshā śuśhmeṇa bādhaté ví durmatīr ādédīsānaḥ śarya-  
 héva śurúdhah ॥ 5 ॥ 23 ॥

For Him, in the eastern sky thrice-seven, i.e. 21 celestial cows (12 months+5 seasons+3 regions+sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law. <sup>1</sup>

He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir). <sup>2</sup>

May, those—his immortal and invisible—rays, protect both classes of creation (men and cattle). His stimulates human strength and divine food. The sovereign Lord of bliss is invoked by songs of praise. <sup>3</sup>

Adorned and cleansed by ten working fingers, it, the companion (of the waters) stands amongst the midmost mothers to measure (the worlds); He is the beholder of men and protects the sacred rites. The auspicious ambrosia looks after both types of men (vicious and virtuous). <sup>4</sup>

Being filtered for the supreme resplendent Lord's world-supporting strength, stationed in the midst of both worlds, it goes (everywhere); the showerer destroys evil-minded by his vigour, challenging the evil forces like an archer. <sup>5</sup>

॥२४॥

स मातरा न ददृशान उस्त्रियो नानददेति मरुतामिव स्वनः ।  
 जानन्नृतं प्रथमं यत्स्वर्णरं प्रशस्तये कर्मवृणीत सुक्रतुः ॥६॥  
 रुवति भीमो वृषभस्तृण्यया शृङ्गे शिशानो हरिणी विचक्षणः ।  
 आ योनिं सोमः शुक्लं निषीदति गव्ययी त्वग्भवति निर्णिगव्ययी ॥७॥  
 शुचिः पुनानस्तन्व रपसमव्ये हरिर्न्यधाविष्ट सानवि ।  
 जुष्टो मित्राय वरुणाय वायवे त्रिधातु मधु क्रियते सुकर्मभिः ॥८॥

sá mātārā ná dādriṣāna usriyo nānadad eti marūtām  
 iva svanáh | jānānñ rītām prathamām yāt svārṇaram prā-  
 śastaye kām avṛiṇita sukrātuḥ || 6 || ruvāti bhimó vṛisha-  
 bhás tavishyáyā śṛīṅge śiśāno hāriṇi vicakṣhaṇáh | á yó-  
 nim sómah sukṛitam ní shīdati gavyáyī tvág bhavati nirñig  
 avyáyī || 7 || śúciḥ punānás tanvām arepásam ávye hārir ny  
 ādhāvishta sānavi | jūṣhto mitráya vārunāya vāyāve tri-  
 dhātu mādhu kriyate sukārmabhiḥ || 8 ||

पवस्व सोम देववीतये वृषेन्द्रस्य हार्दिं सोमधानमा विश ।  
 पुरा नो बाधादुरितानि पारय क्षेत्रविद्धि दिश आहा विपृच्छते ॥९॥  
 हितो न सप्तिरभि वाजमर्षेन्द्रस्येन्दो जठरमा पवस्व ।  
 नावा न सिन्धुमति पर्षि विद्वाञ्छूरो न युध्यन्नव नो निदः स्पः ॥१०॥

pāvasva soma de-  
 vāvītaye vṛishéन्द्रasya hārdi somadhānam ā viṣa | purā no  
 bādhād duritāti pāraya kshetravīd dhī diśa āhā viprichaté  
 || 9 || hitó ná sāptir abhi vājam arshéन्द्रasyendo jathāram  
 ā pavasva | nāvā ná sīndhuni āti parshi vidvāñ chūro ná  
 yúdyann āva no nidá spaḥ || 10 || 24 ||

He repeatedly beholding his parents (earth and heaven) proceeds with a loud roar, like cows (looking at their calves and lowing) and like thundering clouds. Water has been the best well-wisher of every man, and as such the elixir mixed with it (water). The intelligent and wise (elixir, has chosen man to be the offerer of its praise. 6

The formidable showerer, the far-sighted, sharpening his green-tinted horns, roars with violent force. The elixir settles on his well-prepared station. The stems of plants are first cleansed on the cowhide and filtered through sheep-wool (ultra-psychic woollen filter). 7

The fresh elixir, brilliant, green-tinted, free from blemishes and stains, and the purifier of body, flows down on the ultra-psychic woollen filter placed at a higher level. It is offered by the priests (to the self) to invoke friendliness, venerability, and the virile activity in the sweetened and exhilarated form of triple qualities. 8

Flow on, O divine elixir, the showerer, for the sake of Nature's bounties, enter the ultra-psychic reservoir of the resplendent self. Bear us beyond misfortune before we are oppressed. He alone, who knows the location, can direct someone else to the spot on enquiry. 9

speedily flow (towards the receptacle) as a horse when urged hastens to the battle. Flow, O elixir, into the belly of the resplendent self. O all-knowing, bear us safe across, as boatmen bear people across a river in a boat and fighting like a hero defend us against reviling evil forces. 10



( ७१ ) एकमप्रतिमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य वैश्वामित्र ऋषभ ऋषिः । पवमानः सोमो देवता । (१-८) प्रथमाष्टिका जगती, (९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥२५॥

आ दक्षिणा सृज्यते शुष्म्याऽसदं वेति द्रुहो रक्षसः पाति जागृविः ।  
 हरिरोपशं कृणुते नभस्पय उपस्तिरे चम्बोऽब्रह्म निर्णिजे ॥१॥  
 प्र कृष्टिहेव शूष एति रोस्त्वदमुर्यं वर्णं नि रिणीते अस्य तम् ।  
 जहाति वृत्रि पितुरेति निष्कृतमुपप्रुतं कृणुते निर्णिजं तना ॥२॥

71.

Ā dākshinā sriyate śushmy āśadam véti drubó rakshá-  
 sah páti jágrivih | hárir opasám kṛiṇute nábhas páya upa-  
 stire camvòr bráhma nirñije || 1 || prá krishtihéva śūśhá eti  
 róruvad asuryám vārṇam ní riṇite asya tám | jáhāti vavrim  
 pitúr eti nishkṛitám upaprútam kṛiṇute nirñijam tánā || 2 ||

अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती ।  
 स मोदते नसते सार्धते गिरा नैनिके अप्सु यजते परीमणि ॥३॥  
 परि द्युक्षं सहसः पर्वतावृधं मध्वः सिञ्चन्ति हर्म्यस्य सक्षणिम् ।  
 आ यस्मिन्नावः सुहुताद् ऊर्ध्वनि मूर्धञ्छीणन्त्यग्रियं वरीमभिः ॥४॥

ádribhiḥ sutáh pavate gábhastyor vṛishāyāte nábhasā vé-  
 pate matí | sá modate násate sádhate girá nenikté apsú yá-  
 jate párimaṇi || 3 || pári dyukshám sáhasah parvatāvṛidham  
 mádhvah siñcanti harmyásya sakshānim | ā yásmin gávah  
 subutáda ūdhani mūrdhān chriṇánty agriyám vārimabhiḥ  
 || 4 || sām ī rátham ná bhuríjor abeshata dáśa svásāro ádi-



The alms and gifts are presented on sacred occasions. The vigour-infusing elixir is stationed on its proper resting-place; the vigilant elixir guards its worshippers against the malignant forces and adverse circumstances. The green-tinted pleasing elixir makes the all-sustaining clouds as its abode. In the midst of heaven and earth, it has placed the sun to give us light. <sup>1</sup>

The powerful elixir advances with a roar like a slayer of (malevolent) men; it assumes that colour which dispels darkness; it abandons bodily infirmity. The oblations (of elixir) go to the prepared (altar). It makes its way through the outstretched ultra-psychic woollen filter. <sup>2</sup>

Crushed and bruised with stones worked by hands, it flows. It moves with the dignity of a bull. Invoked with prayers, it wanders through the firmament; it rejoices, and is embraced; when praised with a hymn, it fulfils the desire of the worshippers. The plant is cleansed under water, (and then crushed and effused). The elixir is honoured on all sacred occasions. <sup>3</sup>

The powerful exhilarating divine elixirs are dedicated to the resplendent self that dwells in heaven (i.e. in the innermost celestial cavity of heart), who is the augments of the clouds, and who is the destroyer of the dwelling (of foes). For his sake, on account of his greatness, the cows, the enjoyers of food, furnish the best or the milk in the uplifted udders (to be mixed with the elixirs). <sup>4</sup>

समी रथं न भुरिजोरहेषत दश स्वसारो अदिनेरुपस्थ आ ।  
जिगादुप जयति गोरपीच्य पदं यदस्य मनुथा अजीजनन् ॥५॥

sām ī rātham ná bhurijor aheshata dāṣa svāsāro ādi-  
ter upāstha ā | jīgād ūpa jrayati gōr apīcyam padām yād  
asya matúthā ājijanan || 5 || 25 ||

॥२६॥

श्येनो न योनिं सदनं धिया कृतं हिरण्ययमामदं देव एषति ।  
ए रिणन्ति बर्हिषि प्रियं गिराश्चो न देवाँ अप्येति यज्ञियः ॥६॥  
परा व्यक्तो अरुषो दिवः कविर्वृषा त्रिपृष्ठो अनविष्ट गा अभि ।  
सहस्रणीतिर्यतिः परायती रेभो न पूर्विरुषसो वि राजति ॥७॥

syenó ná yónim sádanam dhiyá kṛitām hiraṇyāyam āsā-  
dam devá éshati | é riṇanti barhīshi priyām girāśvo ná de-  
vāñ ápy eti yajñíyah || 6 || párá vyākto arushó divāḥ kavir  
vrīṣhā triprishtó anavishta gā abhī | sahasraṇitir yātiḥ pa-  
rāyāti rebhó ná pūrvīr ushāso ví rajati || 7 ||

त्येष रूपं कृणुते वर्णो अस्य स यत्राशयत्समृता सेधति स्त्रियः ।  
अप्सा योति स्वधया देव्यं जने सं मुष्टुती नसेते सं गोअग्रया ॥८॥  
उक्षेव यूथा परियन्नगवीदधि त्विषीरधित सूर्यस्य ।  
दिव्यः मुपुणोऽव चक्षत क्षां सोमः परि क्रतुना पश्यते जाः ॥९॥

tveshām rū-  
pām kṛiṇute vārṇo asya sá yātrāsayat sāmṛitā sédhati sri-  
dhāḥ | apsā yāti svadhāyā daívyam jānam sām sushtutī ná-  
sate sām góagrayā || 8 || ukshéva yūthā pariyānn arāvid  
ādhi tvīshīr adhita sūryasya | divyāḥ suparnó 'va cakshata  
kshām sómah pári krátunā pasyate jāḥ || 9 || 26 ||

The ten fingers of both the hands urge him (the stems of the elixir plant) near to the ground like arms to a chariot. This divine elixir goes to the receptacles, and there it is mixed with cows' milk. The priests effuse the elixir out whilst offering prayers (and carry it to its resting place). 5

The spiritual elixir of joy, shining, occupies its golden seat within our innermost consciousness as a result of the sacred operations just as a falcon coming to rest in his nest. The devotees send their most-beloved (elixir) by their songs of praise to the place of dedicated sacrifice, just as the horse proceeds to divine dignitaries (in an imperial ceremonial). 6

The divine elixir, radiant, wise, the showerer, flowing in numerous streams, descends from a region beyond. It responds to the praises of the worshippers, offered at the three libations (morning, midday and evening). Led in a thousand directions, coming and going (from receptacles to receptacles), it shines splendidly through many dawns, like one who sings the songs of praise. 7

The colour of this spiritual elixir, its radiance, shines. In all the battles, it beats down the adversaries. It is the giver of ambrosial water; it goes with the oblation to the divine people. It is invoked by hymns of praise and when glorified, one demands from it the only boon, a request for kine or divine speech. 8

Like a bull, finding herds of kine all round, it (the elixir) bellows (when effused). And it assumes the brilliance of the sun. Celestial falcon looks down gracefully upon the earth. The spiritual elixir views all living creatures with loving wisdom. 9

( ७२ ) द्विमत्तनितमं सृत्तम

( २-० ) नवचयाम्य सृत्तयाद्विगमा हरिमन्त ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

हरिं सृजन्त्यरुपो न युज्यते सं ध्रेनुभिः कलशे सोमो अज्यते ।  
 उद्धाचमीरयति हिन्यते मती पुरुष्टुतस्य कति चित्परिप्रियः ॥१॥  
 साकं वेदन्ति बृहवो मनीषिण इन्द्रस्य सोमं जठरे यदादुहुः ।  
 यदी मृजन्ति मुग्भस्तयो नरः सनीलाभिर्दशभिः काम्यं मधु ॥२॥  
 अरममाणो अत्येति गा अभि सूर्यस्य प्रियं दुहितुस्तिरो रवम् ।  
 अन्यस्मै जोषमभरद्विनंगुसः सं द्वयीभिः स्वर्षभिः क्षेति जामिभिः ॥३॥  
 नृधूतो अद्रिपुतो बर्हिषि प्रियः पतिर्गवां प्रदिव इन्दुर्ऋत्वियः ।  
 पुरन्धिवान्मनुषो यज्ञसाधनः शुचिर्धिया पवते सोम इन्द्र ते ॥४॥  
 नृवाहुभ्यां चोदितो धारया सुतोऽनुष्वधं पवते सोम इन्द्र ते ।  
 आप्राः क्रतुत्समजैरध्वरे मतीर्वेन द्रुषच्चम्वोऽरासद्वरिः ॥५॥

72.

Hárim mṛijanty arushó ná yujyate sám dhenúbhiḥ ka-  
 lāṣe sómo ajyate | úd vācam iráyati hinváte matí purushtu-  
 tāsya káti cit pariprīyaḥ || 1 || sākām vadanti bahávo manī-  
 shīṇa índrasya sómam jathāre yád āduhúḥ | yádī mṛijānti  
 sūgabhastayo nāraḥ sánílābhir daśábbhiḥ kāmīyam mádhu  
 || 2 || áramamāṇo áty eti gā abhí sūryasya priyám duhitús  
 tiró rávam | ánv asmai jósham abharad vinamgrísáḥ sám dva-  
 yíbbhiḥ svásribhiḥ ksheti jāmíbbhiḥ || 3 || nṛidhūto ádrishuto  
 barhíshi priyáḥ pátir gávām pradiva índur ritvīyaḥ | pú-  
 ramdbivān mánusho yajñasáadhanah śucir dhiyá pavate sóma  
 indra te || 4 || nṛibakúbhyām coditó dhárayā sutó 'nushva-  
 dhām pavate sóma indra te | áprāḥ krátūn sám ajair  
 adhvaré matír vér ná drushác camvòr áśadad dháriḥ  
 || 5 || 27 ||



They, the priests, cleanse the elixir of the green tint. It is harnessed in a sacrifice like a swift horse. The shining elixir is mixed with cow's milk in the pitcher. While he utters a sound, the priests send forth the songs of praise. Thereupon, the householder receives charming boons and treasures in unknown measures. <sup>1</sup>

Many wise men utter the songs of praise in one tune while they prepare the divine elixir and the resplendent self drinks this milk to his heart's content. (Prior to effusion), the fair-armed men cleanse the plant of the delightful exhilarating juice with their ten fingers. <sup>2</sup>

Unresting, on his way, this divine elixir proceeds further and is mixed with cow's milk. When effused and filtered, the juice utters a cry, dear to dawn, the daughter of the sun. The praisers, meanwhile, sing the songs of praise to delight him. The plant is cleansed with the kindred fingers of both the hands. <sup>3</sup>

Shaken and cleansed (by fingers of) men, and bruised and crushed between the stones, effuses out the divine elixir, the delighter, the lord of the cattle (or of sense organs), ancient, distilling, (in the vessels), born in due season, adorned in the sacred place of worship. It invokes intelligence and provides material for man's offerings and is pure. Such an elixir flows for you, O resplendent self, of his own accord. <sup>4</sup>

Urged by the arms of men, poured forth in a stream; the spiritual stream of elixir flows for you, O resplendent self, for strength. You accomplish the sacred duties assigned, and overcome all hostile hurdles that come in the way. Loving elixir, green-tinted, rests upon the (ultra-psychic) pitchers like a bird perching on a tree. <sup>5</sup>



॥२८॥

अंशुं दुहन्ति स्तनयन्तमक्षितं कविं कवयोऽपसो मनीषिणः ।  
 समी गावो मृतयो यन्ति संयतं क्रतस्य योना सद्ने पुनर्भुवः ॥६॥  
 नाभा पृथिव्या धरुणो महो दिवोऽपामूर्मो सिन्धुष्वन्तरिक्षितः ।  
 इन्द्रस्य वज्रो वृषभो विभूवसुः सोमो हृदे पवते चारु मत्सरः ॥७॥  
 स तू पवस्व परि पार्थिव रजः स्तोत्रे शिक्षन्नाधून्वते च सुक्रतो ।  
 मा नो निर्भाग्वसुनः सादनस्पृशो रथि पिशङ्ग बहुलं वसीमहि ॥८॥  
 आ तू न इन्दो शतदात्वश्व्यं सहस्रदातु पशुमद्धिरण्यवत् ।  
 उप मास्व वृहती रेवतीरिषोऽधि स्तोत्रस्य पवमान नो गहि ॥९॥

anṣum duhanti stanáyantam ákshitam kavīm kaváyo  
 'páso manishínah | sám i gávo matáyo yanti samyáta řitá-  
 sya yonā sádane punarbhúvah || 6 || nábbhā prithivyā dha-  
 rúno mahó divó 'pám ūrmau síndhuṣhv antár ukshitáh | ín-  
 drasya vájro vṛishabhó vibhúvasuḥ sómo hṛidé pavate cáru  
 matsaráh || 7 || sá tú pavasva pári párthivam rāja stotré  
 śikshann ádhūnvaté ca sukrato | má no nír bhāg vásunah  
 sādanasprīso rayīm piśāṅgam bahulám vasīmahī || 8 || á tú  
 na indo śatádātv áśvyam sahásradātu paśumád dhīraṇya-  
 vat | úpa māsva bṛihatī revatīr iśhó 'dhi stotrásya pava-  
 māna no gahi || 9 || 28 ||

( ७३ ) विसप्ततितमं सूक्तम्

( १-९ ) नवर्चस्यास्य सूक्तस्याङ्गिरसः पवित्रं कृषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२९॥

स्वर्के द्रुप्तस्य धर्मतः समस्वरज्जुतस्य योना समरन्त नाभयः ।  
 त्रीन्तस मुर्मो असुरश्चक्र आरभे सत्यस्य नावः सुकृतमपीपरन् ॥१॥

Srákve drapsásya dhámatah sám asvarann řitásya yonā  
 sám aranta nábbayah | trín sá mūrdhnó ásuras cakra ārā-  
 bhe satyásya návah sukrítam apíparan || 1 ||

The poet seers, the experienced performers of holy ceremonial rites milk forth the sap of spirituality from the plants, loud-sounding and undecaying.

The cows, bearing calves anew, furnish milk all along, and the wise worshippers, gathering together, effuse out the elixir at the sacred spots of sacrifice. 6

The plant of this elixir of divine love, the supporter of the vast heaven, is placed upon the navel of the earth, and is moistened (and cleansed) amongst the rivers in the wave of the waters. It is like the bolt of justice in the hands of the resplendent self. The elixir is the showerer of benefits and the possessor of wealth. The auspicious elixir distils into the heart (of the resplendent self) and exhilarates. 7

O performer of good deeds, please flow quickly round the terrestrial region, giving riches to the worshipper, and to the shaker of the libation. Please do not deprive us of the wealth that enriches our dwellings. May we be invested with abundant wealth of diverse kinds. 8

O Lord of divine love, bring us without delay wealth of a hundred gifts and horses; award us a thousand blessings of cattle and gold; measure unto us abundant riches and food. Come, O purified one, to hear our songs of praise. 9

With a characteristic sound, the streams of the rushing divine love flow to the receptacles placed at the centre of the sacrifice. This powerful elixir has overwhelmed the three worlds with its functions. The boats of ever-true divine love fulfill the aspirations of the accomplishers of noble deeds. 1

सम्यक्सम्यञ्चो महिषा अहेषत॒ मिन्धोरुमावधि॑ वेना अवीविपन् ।  
 मधोर्धाराभिर्जनयन्तो अर्कमि॒त्प्रियामिन्द्र॑स्य तन्वमवीवृधन् ॥२॥  
 पवित्रवन्तः परि वाचमासते पित॑र्यो प्र॒त्नो अभि रक्ष॑ति व्रतम् ।  
 महः समु॒द्रं वरु॑णस्तिरो द॒धे धीरा इच्छे॑कु॒र्धरुणे॑ष्वारभम् ॥३॥  
 सहस्र॑धारेऽव ते समस्वरन्दि॒वो नाके मधु॑जिह्वा अस॒श्रुतः ।  
 अस्य स्प॑शो न नि मिष॑न्ति भूर्ण॑यः पदे॒पदे पा॑शिनः सन्ति से॒तवः ॥४॥  
 पितु॑र्मा॒तुरध्या ये सम॑स्वरन्नृ॒चा शोच॑न्तः सु॒दह॑न्तो अव॒तान् ।  
 इन्द्र॑द्विष्टा॒मप ध॑मन्ति मा॒यया॒ त्वच॑म॒मिक्नीं भू॑मनो दि॒वस्प॑रि ॥५॥

samyák samy-  
 āñco mahishā ahashata sīndhor ūrmāv ādhi venā avīvi-  
 pan | mādhor dhārābhir janāyanto arkām it priyām īdra-  
 sya tanvām avīvṛidhan || 2 || pavītravantaḥ pāri vācam āsate  
 pitaishām pratnó abhī rakshati vratām | mahāḥ samudrām  
 vārūṇas tiró dadhe dhīrā íc chekur dharūṇeshv ārābham  
 || 3 || sahasradhārē 'va té sám asvaran divó náke mādhu-  
 jihvā asaścātaḥ | āsya spāṣo ná ní mishanti bhūrṇayaḥ  
 padé-pade pāśinaḥ santi sétavaḥ || 4 || pitúr mātúr ādhy á  
 yé samásvarann ṛicā śócantaḥ saṃdāhanto avratān | īdra-  
 dvishtām āpa dhamanti māyāyā tvācam āsiknīm bhūmano  
 divás pāri || 5 || 29 ||

॥२०॥

प्र॒त्नान्मा॒ना॒दध्या॒ ये सम॑स्वर॒ङ्ग्लोके॑यन्त्रा॒सो रभ॑सस्य मन्त॑वः ।  
 अपा॑न॒श्चासो॑ वधि॒रा अ॒हास॑न् क्र॒तस्य॒ पन्थां॑ न त॑रन्ति दु॒ष्कृतः॑ ॥६॥

pratnān mánād ādhy á yé samásvaraṇ chlókayanatrāso  
 rabhasāsyā mántavaḥ | āpānakshāso badhirā ahāsata ṛitā-  
 sya pānthām ná taranti dushkrītaḥ || 6 ||

The mighty assembled devotees send forth their invocations together; desirous of happiness, they cleanse the plant in the waves of the river (or mix water in the effused juice). Reciting praises, they nourish the splendrous body of the resplendent self with the streams of the exhilarating spiritual elixir. 2

With the potential of purification, (the elixir at the time of effusion) is invoked through the divine words. This elixir, their ancient father, protects their work; the venerable elixir overwhelms the vast firmament with exhilaration. The skilful sages are able to conduct the elixir of bliss to the all-sustaining waters. 3

The rays from the halo of the divine love are coming down to the earth through the firmament in thousand streams. Their abode is at the vault of heaven, from whence they, the sweet tongued, emanate. The emanations from the spiritual elixir are swift-moving, not static. At every place are found the junctions, that join everyone with intimate bonds. 4

The rays from the halo of divine love emanate from the fatherly heaven and come down to the motherly earth, illumined by the hymn of praise. These actinic emanations consume the impious ones, and drive away dark evils despised by the resplendent self, from earth and heaven by their wisdom. 5

The fast-moving bright rays worthy of all praise, emanating from the halo of divine love move in unison across the midspace. They avoid blind, as well as the deaf. The wicked (persons) hesitate to traverse the path of eternal truth. 6



सहस्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।  
 रुद्रासं एषामिषिरासो अद्रुहः स्पशः स्वञ्चः सुदृशो नृचक्षसः ॥७॥  
 ऋतस्य गोपा न दभाय सुक्रतुस्त्री ष पवित्रा हृद्यन्तरा दधे ।  
 विद्वान्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति कर्ते अमृतात् ॥८॥  
 ऋतस्य तन्तुर्विततः पवित्र आ जिह्वाया अग्रे वरुणस्य मायया ।  
 धीराश्चित्तत्समिन्क्षन्त आशतात्रा कर्तमव पदात्यप्रभुः ॥९॥

sahásradhāre vītate

pavitra á vácam punanti kaváyo manishínah | rudrása eshām  
 ishiráso adrúha spáśah svāñcaḥ sudrīso nṛicákshasah || 7 ||  
 ṛitásya gopá ná dábhāya sukrátus trī shá pavitrā hṛidy  
 àntár á dadhe | vidván sá víśvā bhúvanabhí paśyaty ává-  
 jushtān vidhyati karté avratān || 8 || ṛitásya tántur vītataḥ  
 pavitra á jihváyā ágre várūṇasya māyáyā | dhírāś cit tát  
 samínakshanta āśatátrā kartām áva padāty aprabhuh  
 || 9 || 30 ||

( ७४ ) चतुःसप्ततितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य दैर्घ्यतमसः कक्षीवान् ऋषिः । पवमानः सोमो देवता । (१-७, ९) प्रथमादि-  
 सप्तर्चा नवम्याश्च जगती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥३१॥

शिशुर्न जातोऽव चक्रदुद्धने स्वर्ग्यद्वाज्यरुषः सिषांसति ।  
 दिवो रेतसा सचते पयोवृधा तमीमहे सुमती शर्म सुप्रथः ॥१॥

74.

Sīsur ná jātó 'va cakradad vāne svār yád vājy àrusháh  
 sīshāsati | divó rétasā sacate payovṛdhā tám īmabe sumatī  
 śarma sapráthah || 1 ||



The intelligent sages extol the voice of the firmament in the purifying extended divine love with its thousand streams; the vital elements of the cosmos are their servants swift-moving, inviolable, reverend, splendrous, the beholders of mankind. 7

These waves of divine love are the protectors of the cosmic sacrifice and the doers of good deeds; they cannot be resisted; he places in his heart the three purifiers; he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer sacrifices and render no public good. 8

The thread of the cosmic sacrifice, spread over the ultra-psycho filter, extends as if, by its act up to the tip of venerable Lord's tongue; the prudent devotees attain it; but he who is incompetent and faithless shall sink into the pit of hell, even whilst he is in this world. 9

When it, the powerful and brilliant elixir, born in the cosmic waters wishes to enjoy heaven, it roars like a youngling. It comes from the sky to mix with the water that nourishes the cattle; we invoke this elixir by our praises for opulence and shelter. 1

दिवो यः स्कम्भो धरुणः स्वातत आपूर्णो अंशुः पर्येति विश्वतः ।  
 सेमे मही रोदसी यक्षदावृता समीचीने दाधार समिषः कविः ॥२॥  
 महि प्सरः सुकृतं सोम्यं मधुर्वी गव्यूतिरदितेऋतं यते ।  
 ईशे यो वृष्टेरित उस्त्रियो वृषापां नेता य इतऊतिर्ऋग्मियः ॥३॥

divó yá skambhó dharúṇaḥ svātata  
 āpūrṇo aṁśuḥ paryéti viśvātaḥ | sémé mahí ródasī yakshadā  
 āvṛitā samīciné dādāhāra sām íshaḥ kavīḥ || 2 || máhi psāraḥ  
 sūkṛitaṁ somyám mádhūrvī gávyūtir áditer ṛitám yaté |  
 íše yó vṛishtëṛ itá usriyo vṛishāpām netā yá itāūtir ṛigmi-  
 yaḥ || 3 ||

आत्मन्वन्नभो दुह्यते घृतं पयः ऋतस्य नाभिरमृतं वि जायते ।  
 समीचीनाः सुदानवः प्रीणन्ति तं नरो हितमव मेहन्ति पेरवः ॥४॥  
 अरावीदंशुः सचमान उर्मिणा देवाव्यं मनुषे पिन्वति त्वचम् ।  
 दधाति गर्भमदितेरुपस्थ आ येन तोकं च तनयं च धामहे ॥५॥

ātmanván nábhō duhyate ghr̥tám páya ṛitásya  
 nábhīr amṛitám ví jāyate | samīcināḥ sudānavāḥ prīṇanti  
 tām náro hitám áva mehanti péravaḥ || 4 || árāvid aṁśuḥ  
 sácāmāna ūrmīṇā devāvyām mānushe pinvati tvácam | dá-  
 dhāti gárbbham áditer upásttha á yéna tokám ca tāñayam  
 ca dhāmahe || 5 || <sup>31</sup> ||

This elixir of divine love is the supporter of heaven, and the prop of the earth; it spreads widely and fills the vessels and flows in all directions. May it unite the two great worlds by its own strength; it upholds them combined; may it, the sage, bestow food upon its worshippers. 2

There is abundant and well prepared food, made of this divine elixir and sweetened for (the resplendent one) who is to be invoked at that time of worship. For him, the way to earth is broad. He is the Lord of the rain that falls here; he is the possessor of cattle, the showerer of water, and the leader. He helps us hence and thereby deserves our praises. 3

Water, the life sap, is milked from animated clouds of the firmament. Here is the centre of cosmic création whence the nectar of immortality (the divine elixir) is generated. The most bounteous ones, ever united, love him. As our friend, as leader, as protector, he (the divine sap of bliss) showers down the accumulated (waters of happiness). 5

Combining with the radiant wave, the elixir of divine love roars loudly; it sprinkles its divine nectar for the benefit of the worshipper. It places the cosmic life germ upon the lap of the mother Infinity, whereby we acquire sons and grandsons. 5

॥३२॥

सहस्रधारेऽव ता असृश्वतस्तृतीयं सन्तु रजसि प्रजावतीः ।  
 चतस्रो नाभो निहिता अयो दिवो हविर्भरन्त्यमृतं घृतश्रुतः ॥६॥  
 श्वेतं रूपं कृणुते यत्सिषासति सोमो मीढ्वाँ असुरो वेद भूमनः ।  
 धिया शमी सचते सेमभि प्रवद्विस्क्वन्धमव दर्षदुद्रिणम् ॥७॥  
 अथ श्वेतं कलशं गोभिरक्तं कार्ष्मन्ना वाज्यकमीत्सम्वान् ।  
 आ हिन्विरे मनसा देवयन्तः कक्षीवते शतहिमाय गोनाम् ॥८॥  
 अद्भिः सोम पृचानस्य ते रसोऽव्यो वारं वि पवमान धावति ।  
 स मुज्यमानः कविभिर्मदिन्तम् स्वदुस्वेन्द्राय पवमान पीतये ॥९॥

sahasradhāré 'va tā asaścātas tṛitīye santu rājasi pra-  
 jāvatīḥ | cātasro nābho nīhitā avó divó havír bharanty amṛi-  
 taṁ ghrītaścūtaḥ || 6 || śvetāṁ rūpāṁ kṛiṇute yát sīśhasati  
 sómo mīdhvāñ āsuro veda bhūmanah | dhiyā śāmī sacate  
 sém abhī pravád divás kāvandham āva darshad udriṇam  
 || 7 || ádha śvetāṁ kalāṣam góbhir aktám kārshmann á vājy  
 àkramit sasavān | á hinvire mánasā devayántaḥ kakshíivate  
 śatāhimāya gónām || 8 || adbhīḥ soma papricānāsya te rásó  
 'vyo váraṁ ví pavamāna dhāvati | sá mṛijyámānaḥ kavibhir  
 madintama svādasvéndrāya pavamāna pītaye || 9 || ३२ ||

( ७५ ) पञ्चसप्ततितमं सूक्तम्

( १-५ ) पञ्चम्यास्य सूक्तस्य भार्गवः कविक्रपिः । पवमानः सोमो देवता । जगती छन्दः ॥

३३॥

अभि प्रियाणि पवने चनोहितो नामानि यद्धो अधि येषु वर्धते ।  
 आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

75.

Abhī priyāṇi pavate cānohito nāmāni yahvó ádhi yéshu  
 vārdhate | á sūryasya bṛiható bṛihānn ádhi rátham víshv-  
 añcam aruhad vicakṣaṇāḥ || 1 ||

May those elixirs, which are in the third world, the celestial, descend with procreating power. The four brilliances have been sent down from heaven. They bear divine water, and bring elixir and sacred oblation. 6

When divine elixir seeks to gain heaven, it assumes a white colour. Powerful as it is, it showers benefits, and knows how to bestow abundant wealth. By its wisdom it is associated with excellent rites. It bursts asunder the rain cloud from heaven. 7

The divine elixir successfully reaches the white-sprinkled cosmic pitcher like a horse reaching the goal. The devout priests stimulate it with their praise. It bestows cattle upon seers rich with sacred love and who have seen a hundred winters. 8

O purified elixir, when you are diluted with the divine water, your juice passes through the ultra-psychic woollen fleece and thus cleansed by the sages. O exhilarating purified elixir, be sweet-flavoured, so that the resplendent self may gladly accept you. 9

The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty sun's chariot which goes everywhere. 1



ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।  
 दधाति पुत्रः पित्रोरपीच्यं नाम तृतीयमधि रोचने दिवः ॥२॥  
 अव द्युतानः कलशौ अचिक्रदन्वृभिर्यमानः कोश आ हिरण्यये ।  
 अभीमृतस्य दोहना अनुपताधि त्रिपृष्ठ उषसो वि राजति ॥३॥  
 अद्रिभिः सुतो मतिभिश्चनोहितः प्ररोचयन्नोदसी मात्रा शुचिः ।  
 रोमाण्यव्या समया वि धावति मधोर्धारा पिन्वमाना दिवेदिवे ॥४॥  
 परि सोम प्र धन्वा स्वस्तये नृभिः पुनानो अभि वासयाशिरम् ।  
 ये ते मदा आहुनसो विहायसस्तेभिरिन्द्रं चोदय दातवे मघम् ॥५॥

ritasya jihvā pavate mādhu  
 priyām vaktā pātir dhiyó asyā ádābhyah | dādhati putráh  
 pitrór apīcyām nāma tṛtīyam ádhi rocané divah || 2 || áva  
 dyutānāḥ kalāṣāñ acikradan nṛbhir yemānāḥ kōṣa á hi-  
 ranýāye | abhīm ritasya dohānā anūshatādhi triprishthá  
 ushāso ví rājati || 3 || ádribhiḥ sutó matibhiḥ cānohitah pra-  
 rocāyan ródasi mātārā śúciḥ | rómāṇy ávya samáyā ví dhā-  
 vati mádhor dhārā pínvamānā divé-dive || 4 || pári soma prá  
 dhanvā svastáye nṛbhiḥ punānó abhi vāsayaśīram | yé te  
 mādā āhanāso víhāyاسas tébhir índram codaya dátave ma-  
 ghām || 5 || ३३ ||

( ७६ ) पदसप्ततितमं सूक्तम्

( १-५ ) पञ्चर्वत्यास्य सूक्तस्य भार्गवः कविकर्षिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१॥

धर्ता दिवः पवते कृत्वो रसो दक्षो देवानामनुमाद्यो नृभिः ।  
 हरिः सृजानो अत्यो न सत्त्वभिर्वृथा पाजोसि कृणुते नदीप्त्वा ॥१॥

Dhartā divah pavate kṛitvyo rāso dāksho devānām anu-  
 mādya nṛbhiḥ | hāriḥ sṛijānó átyo ná sātvaḥbhir vṛithā pā-  
 jāñsi kṛiṇute nadīshv á || 1 ||

This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distils the delightful exhilarating (juice) within the lustrous region of the heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven. 2

Shining, it roars aloud, descending into the ultra-psychic vessels, and is pressed by the priests into the golden receptacle; the milkers of the worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns. 3

It comes out effused when pressed through stones, whilst the priests sing the praises. It is fit for food, and illuminates both heaven and earth, the parents. The extract flows between the ultra-psychic woollen filter, and then diluted with water. The stream of the exhilarating beverage thus gets purified day by day. 4

O divine elixir, may you flow forth for our good. Purified by the priests, may you invest yourself with devotional love. May the exhilarating loud-sounding mighty juices, as are yours, inspire the resplendent self and bestow affluence upon us. 5

(The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden—hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water). 1

शूरो न धत्त आयुधा गभस्त्योः स्वः१ः सिषासन्नथिरो गविष्टिषु ।  
 इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः ॥२॥  
 इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश ।  
 प्र णः पिव विद्युदभ्रेव रोदसी धिया न वाजौ उप मासि शश्वतः ॥३॥

sūro ná dhatta āyudhā gābhas-  
 tyoh svah śishāsan rathiró gāvishtīshu | indrasya śuśhmam  
 irāyann apasyúbhir indur hinvānó ajyate manīshībhiḥ || 2 ||  
 indrasya soma pávamāna ūrminā tavishyāmāno jathāreshv  
 ā viṣa | prā ṇaḥ pinva vidyúd abhréva ródasi dhiyā ná vá-  
 jāñ úpa māsi śāsvataḥ || 3 ||

विश्वस्य राजा पवते स्वर्दश ऋतस्य धीतिमृषिषाळवीवशत् ।  
 यः सूर्यस्यासिरेण मृज्यते पिता मतीनामसमष्टकाव्यः ॥४॥  
 वृषेव यूथा परि कोशमर्षस्यपामुपस्थे वृषभः कनिकदत् ।  
 स इन्द्राय पवसे मत्सरिन्तमो यथा जेषाम समिथे त्वोत्तयः ॥५॥

viśvasya rājā pavate swardīṣa  
 ritāsyā dhītīm ṛishishāl avīvaṣat | yāḥ sūryasyāsireṇa mṛij-  
 yāte pitā matinām āsamashṭakāvyah || 4 || vṛiṣheva yūthā  
 pári kōṣam arshasy apām upāsthe vṛishabbhāḥ kánikradat |  
 sá indrāya pavase matsaríntamo yáthā jéshāma samithé tvó-  
 tayah || 5 || 1 ||

Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curds. 2

O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances. 3

Onwards flows (the divine bliss), the sovereign of all the creatures that see the light. He is known as the lord of seers and saints, who sing the praises at the sacrifice where the elixir is effused. He is cleansed by the ray of the sun; he is the burthen of the hymns of praise and his wisdom is beyond our reach. 4

Like a bull in the midst of the herd, you rush to the ultra-psychic receptacle, with a crying sound as you fall upon the water's lap. You effuse and flow for the enjoyment of the resplendent self. May we, under your care and protection, O blissful Lord, be victorious in battle against evils. 5

( ७७ ) समसमनितमं सूक्तम्

(१-५) पञ्चर्चम्यास्य सूक्तस्य भार्गवः कविकर्षिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥२॥

एष प्र कोशे मधुमौ अचिक्रदुदिन्द्रस्य वज्रो वपुषो वपुष्टरः ।  
 अभीमृतस्य सुदुर्घा घृतश्रुतो वाश्रा अर्षन्ति पयसेव धेनवः ॥१॥  
 स पूर्यः पवते यं दिवस्परि श्येनो मथायदिषितस्तिरो रजः ।  
 स मध्य आ युवते वेविजान इत्कृशानोरस्तुर्मनसाह बिभ्युषा ॥२॥

77.

Eshá prá kōṣe mādhumāñ acikradad índrasya vājro vá-  
 pusho vápushtarah | abhīm ṛitāsya sudúghā ghṛitascúto  
 vāsrá arshanti páyaseva dhenávaḥ || 1 || sá pūrvyāḥ pavate  
 yām divás pári syenó mathāyád ishitás tiró rájah | sá  
 mádhma á yuvate vévijāna ít kṛiṣānor ástur mánasāha bi-  
 bhyúshā || 2 ||

ते नः पूर्वास उपरास इन्दवो महे वाजाय धन्वन्तु गोमते ।  
 ईक्षेण्यासो अह्योऽ न चारवो ब्रह्मब्रह्म ये जुजुर्हविर्विः ॥३॥  
 अयं नो विद्वान्वनवद्वनुष्यत इन्दुः सत्राचा मनसा पुरुष्टुतः ।  
 इनस्य यः सदने गर्भमादधे गवामुरुद्धमभ्यर्षति व्रजम् ॥४॥  
 चर्किर्दिवः पवते कृत्वो रसो महौ अददधो वरुणो हुरुग्यते ।  
 असावि मित्रो वृजनेषु यज्ञियोऽत्यो न यूथे वृष्युः कनिक्रदत् ॥५॥

té naḥ pūrvāsa úparāsa índavo mahé vājāya  
 dhanvantu gómate | ikshenyaśo ahyò ná cáravo bráhma-  
 -brahma yé jujushúr havir-haviḥ || 3 || ayám no vidván va-  
 navad vanushyatá índuḥ satrácā mánasā purushṭutáh | iná-  
 sya yáh sádane gárblham ádadhé gávām urubjám abhy  
 árshati vrajám || 4 || cákrir divāḥ pavate kṛitvyo rāso ma-  
 hāñ ádadbdho várūṇo hurúg yaté | ásāvi mitró vṛijāneshu  
 yajñiyo 'tyo ná yúthé vṛishayúḥ kánikradat || 5 || 2 ||



The sweet-flavoured elixir sounds in the ultra-psycho pitcher. It is like a thunderbolt of the resplendent Lord, more beautiful than the beautiful. The streams of this veracious elixir mix up with water and a good quantity of milk and in the process, make a sound like lowing of kine laden with milk. 1

That ancient elixir effuses out which the hawk, commissioned for the purpose, brings down from heaven passing through the third world, though fully possessed of fear of the bow-armed protector, guarding this stock of bliss with caution. He flies downward, holding fast the blissful elixir, sweet and flavoured, (for the benefit of the resplendent self). 2

May those, first and foremost, fresh streams of divine elixirs flow on their way to give us abundant food and milk. They are pleasing to look upon like beautiful well-adorned women and whom not only our every prayer, even every oblation pleases. 3

May this drop of divine elixir, much lauded with full knowledge, slay them with united mind who desire to slay us. It (the elixir) dwells in the interior of our heart and deposits a germ in the cosmic herds and hastens to fertilize our milk-giving stall of kine. 4

The active, potent juice of heaven is flowing on; the mighty, unassailable and virtuous divine flows from heaven for the sake of him, who in search wanders hither and thither. It is a friend of every one. The adorable divine elixir is effused in affliction, uttering a sound like an ardent horse amidst a herd (of mares). 5

( ७८ ) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भागवः कविक्रीषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥

प्र राजा वाचं जनयन्नसिष्यददुपो वसानो अभि गा इयक्षति ।  
 गृभ्णाति रिप्रमविरस्य तान्वा शुद्धो देवानामुप याति निष्कृतम् ॥१॥  
 इन्द्राय सोम परि पिच्यसे नृभिर्नृचक्षा ऊर्मिः कविरज्यसे वने ।  
 पूर्वीर्हि ते स्तुतयः सन्ति यातवे सहस्रमश्वा हरयश्चमूषदः ॥२॥  
 समुद्रिया अप्सरसो मनीषिणमासीना अन्तरभि सोममक्षरन् ।  
 ता ई हिन्वन्ति हर्म्यस्य सक्षणि याचन्ते सुन्नं पवमानमक्षितम् ॥३॥

78.

Prá rájā vācam janáyann asishyadad apó vāsāno abhi  
 gā iyakshati | gr̥ibhnāti riprām ávir asya tánvā ṣuddhó de-  
 vānām úpa yāti nishkrítām || 1 || índrāya soma pári shicyase  
 nr̥ibhir nr̥icákshā ūrmīḥ kavír ajoyase vāne | pūrvīr hí te  
 srutáyah sánti yátave sahásram áṣvā hárayaṣ camūshádaḥ  
 || 2 || samudriyā apsaráso manīṣiṇam ásinā antár abhi só-  
 mam aksharan | tá im hinvanti harmyásya sakshāṇim yá-  
 cante sumnām pávamānam ákshitam || 3 ||

गोजिन्नः सोमो रथजिदिरण्यजित्स्वर्जिद्वज्रित्पवते सहस्रजित् ।  
 यं देवासश्चक्रिरे पीतये मदं स्वादिष्टं द्रुप्समरुणं मयोभुवम् ॥४॥  
 पुनानि सोम पवमानो अस्मयुः सत्यानि कृष्यन्द्रविणान्यर्षसि ।  
 जहि शत्रुमन्तिके दूरके च य उर्वी गव्युतिमभयं च नस्कृधि ॥५॥

gojin naḥ sómo  
 rathajid dhiranyajit svarjid abjit pavate sahasrajit | yam  
 devasas cakrIRE pitāye mādāṃ svādishṭhaṃ drapsām aru-  
 nām mayobhuvam || 4 || etāni soma pávamāno asmayuḥ sat-  
 yāni kṛiṇvān drāviṇāny arshasi | jahi śātrum antiké dūraké  
 ca yā urvīm gāvyyūtim ābhayaṃ ca nas kṛidhi || 5 || ३ ||

This royal divine elixir, raising its voice, flows forth on its way; it clothes itself with water and advances forward whilst the hymns of praises are sung. It then passes to the ultra-psychic woollen filter where its impure residue is retained (and the purified filtrate passes through). Henceforth purified, it passes on to the dwellings of the divine sense-organs. <sup>1</sup>

O elixir of devotion, you are expressed by the priests for the resplendent self. You are the observer of men, stimulated, intelligent, and your stems are immersed in water (before effusion). Many are the paths for you to follow and infinite are the spreading green-tinted streams pouring down to the ultra-psychic receptacles. <sup>2</sup>

The damsels of the firmament, seated in the midst, flow towards the sagacious elixir; they cherish the one who is the sprinkler of the hall of sacrifice; may, the worshippers, invoke the flowing undecaying elixir, and ask for a boon. <sup>3</sup>

The elixir of divine love flows for us. It is the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold wealth, whom the divinities, the sense organs, greet and accept as their drink for their exhilaration, since it is exceedingly sweet and flavoured. While it drops, it is purple in colour and is the source of happiness. <sup>4</sup>

May you bestow all true riches to us. Loving as you are, may you flow on and on, O purified divine elixir of bliss. Destroy our enemy whether he be far or near; grant us a free road and freedom from danger. <sup>5</sup>

( ७९. ) एकोनाशीतितमं सूक्तम्

(१-५) पञ्चवेम्यास्य सूक्तस्य भागवः कविकृषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥३॥

अ॒चो॒दसो॑ नो धन्व॒न्त्वि॒न्दवः॑ प्र सु॒वा॒नासो॑ बृ॒हदि॒वेषु॑ हरयः ।  
 वि च न॒शन्न इ॒षो अ॒रा॒तयो॒ऽर्यो न॑शन्त॒ सनि॑षन्त॒ नो धि॑र्यः ॥१॥  
 प्र णो॑ धन्व॒न्त्वि॒न्दवो म॒द॒च्युतो॑ धना॒ वा येभि॑रर्वतो॒ जुनी॑मसि ।  
 ति॒रो म॒र्तस्य॑ कस्य॒ चित्प॑रि॒हृति॑ वयं॒ धना॑नि वि॒श्वधा॑ भरेमहि ॥२॥  
 उ॒त स्व॒स्या अ॒रा॒त्या अ॒रिर्हि॑ ष उ॒तान्य॒स्या अ॒रा॒त्या वृ॒को हि॑ षः ।  
 धन्व॒न्न तृ॒ष्णा स॒मरी॑त तां॒ अ॒भि सोम॑ ज॒हि प॑वमान॒ दुरा॑ध्यः ॥३॥

79.

Accedāso no dhanvantv indavaḥ prā suvānāso bṛihāddi-  
 veshu hārayaḥ | vi ca naśan na ishó ārātayo 'ryó naśanta  
 sánishanta no dhíyaḥ || 1 || prā ṇo dhanvantv indavo ma-  
 dacyúto dhánā vā yébbhir árvato junīmāsi | tiró mártasya  
 kāsya cit párihṛitim vayam dhánāni viśvādā bharemaḥi  
 || 2 || utá svásyā árātyā arir hí shá utányāsyā árātyā vṛiko  
 hí sháh | dhánvan ná trishṇā sám arita táñ abhí sóma jahí  
 pavamāna durādhyāḥ || 3 ||

दि॒वि ते॒ नाभा॑ प॒रमो॑ य आ॒ददे॑ पृथि॒व्यास्ते॑ रु॒द्रुः सान॑वि क्षि॒पः ।  
 अ॒द्रय॑स्त्वा वप्स॒ति गो॑र्धि त्व॒च्य॑प्सु त्वा ह॒स्तैर्दु॑दु॒र्हम॑नी॒षिणः॑ ॥४॥  
 ए॒वा ते॒ इन्द्रो॑ सु॒भ्वं सु॒पेश॑सं रसं॒ तुञ्ज॑न्ति प्रथ॒मा अ॑भि॒श्रियः॑ ।  
 नि॒दं नि॒दं प॑वमान॒ नि ती॑रिषि आ॒विस्ते॑ शु॒ष्मो भव॑तु प्रि॒यो म॑दः ॥५॥

divi te nābhā paramó yá ādadé  
 prithivyās te ruruhuḥ sánavi kshípaḥ | ádrayas tvā bapsati  
 górádhi tvaey āpsú tvā hástair duduhur manishíṇaḥ || 4 ||  
 evá ta indo subhvam supéśasam rāsam tuñjanti prathamá  
 abhisríyaḥ | nídam-nídam pavamāna ní tārisha āvis te śúshmo  
 bhavatu priyó mādah || 5 || 4 ||



May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the with-holders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our noble acts. 1

May these honey-dropping elixirs flow to us. May they bring us riches; with their aid, may we encounter the powerful enemy. May we, overcoming everyone who is not friendly to us, deprive the opponent of his precious wealth for our enjoyment. 2

For verily the elixir is the foe of its own enemy and the destroyer of the enemy of another. As thirst overcomes one in a desert, so purified irresistible elixir slays both of them. 3

The best blissful juice, which persons of enlightenment invoke dwells in the navel of heaven. Its stems and offshoots grow upon the summit of the earth; the stones crush you upon the cowhide (or a hard surface of earth); the wise sages milk you with their hands under water. 4

O drops of resplendence, you are effused and pressed out by the leading priest. You when mingled are attractive in form and fully matured. O purified elixir of enlightenment, may you destroy all our reviling thoughts. May your powerful, blissful and rejuvenating (sap) be made available to us. 5



( ८० ) अशीतितमं सूक्तम्

( १-८० ) पञ्चमेत्यास्य सूक्तस्य भागद्वाभौ वसुक्रमिपः । पवमानः सोमो देवता । जगती छन्दः ॥

सोमस्य धारा पवते नृचक्षस ऋतेन देवान्हवते दिवस्परि ।  
 वृहस्पते रवधेना वि दिद्युते समुद्रासो न सर्वनानि विव्यचुः ॥१॥  
 यं त्वा वाजिन्नग्न्या अभ्यनूषतायोहतं योनिमा रोहसि द्युमान् ।  
 मघोनामार्युः प्रतिरन्महि श्रव इन्द्राय सोम पवसे वृषा मदः ॥२॥

80.

Sómasya dhārā pavate nṛicákshasa ṛiténa devān havate  
 divás pári | bṛihaspáte raváthenā ví didyute samudráso ná  
 sávanāni vivyacuḥ || 1 || yám tvā vājinn agbnyá abhy ánū-  
 shatáyachataṁ yónim á rohasi dyumán | maghónām áyuh  
 pratirán máhi śráva índrāya soma pavase vṛishā mādah  
 || 2 ||

एन्द्रस्य कुक्षा पवते मदिन्तम ऊर्ज वसानः श्रवसे सुमङ्गलः ।  
 प्रत्यङ् म विश्वा भुवनाभि पप्रथे कीळन्हरिरत्यः स्यन्दते वृषा ॥३॥  
 तं त्वा देवेभ्यो मधुमत्तमं नरः सहस्रधारं दुहते दश क्षिपः ।  
 नृभिः सोम प्रच्युतो ग्रावभिः सुतो विश्वान्देवां आपवस्वा सहस्रजित् ॥४॥  
 तं त्वा हस्तिनो मधुमन्तमद्रिभिर्दुहन्त्यप्सु वृषभं दश क्षिपः ।  
 इन्द्रं सोम मादयन्देव्यं जनं सिन्धोरिवोर्मिः पवमानो अर्षसि ॥५॥

éndrasya kukshā pavate madíntama ūrjam vāsānah  
 śrávase sumāṅgálah | pratyān sá víśvā bhúvanābhi paprathe  
 kṛīḷan hárir átyah syandate vṛishā || 3 || tám tvā devébhyo  
 mádhumattamam nárāḥ sahasradhāraṁ duhate dáśa kshí-  
 pah | nṛibhiḥ soma prácyuto grāvabhiḥ sutó víśvān devāñ  
 á pavasvā sahasrajit || 4 || tám tvā hastíno mádhumantam  
 ádribhir duhánty apsú vṛishabhám dáśa kshípah | índraṁ  
 soma mādāyan dáivyam jānam síndhor ivormiḥ pávamāno  
 arshasi || 5 || ॥

The stream of this blissful elixir, the dream of man, flows forth. By the eternal truth, it invites the divinities from the region of enlightenment to the place of sacrifice. While it flows out with brilliance, the learned leading worshipper sings the hymns of praise in high pitch. The elixir flows in streams to the reservoirs like the rivers covering the land. <sup>1</sup>

O divine elixir, the creative power, you are praised by the inviolable divine speech; you sustain the entire creation. your abode (in the innermost cavity) has been fashioned by golden hands; like the sun in the sky, you shine forth above all. You provide us health, wealth, food, long life and divine exhilaration. You flow forth for the sake of the resplendent self, and are the showerer of all benefits. <sup>2</sup>

You, as elixir of life, the creative inspiration and power, flow for the satisfaction of the resplendent self and for his ample nourishment. You are clothed with vigour; you extend fortunes to all the beings. You are pleasingly green-tinted, sporting, swift-moving and showerer of benefits as you flow forth. <sup>3</sup>

The ten fingers of the priest milk you forth for gods, the sense-organs; most sweet-flavoured, flowing in a thousand streams, poured out by the devotees, squeezed through stones, you, O divine elixir, the winner of thousand-fold wealth, flow to all the psychic powers. <sup>4</sup>

You are skilfully milked by ten fingers; the stems of your plant are crushed between stones; the sap is mingled with water. You are sweet and flavoured, a showerer of benefits. You exhilarate the resplendent self, and all the celestial organs of the body. When squeezed and filtered, you rush forth like a wave of water. <sup>5</sup>

( ८१ ) एकाशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्कृषिः । पवमानः सोमो देवता । (१-४) प्रथमाविचतुर्कषां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥

प्र सोमस्य पवमानस्योर्मय इन्द्रस्य यन्ति जठरं सुपेशसः ।  
 दूभा यदीमुर्जीता यशसा गवां दानाय शूरमुदमन्दिषुः सुताः ॥१॥  
 अच्छा हि सोमः कलशौ असिष्यदुदत्यो न वोळ्हा रघुवर्तनिर्वृषा ।  
 अथा देवानामुभयस्य जन्मनो विद्वौ अश्नोत्यमुत इतश्च यत् ॥२॥  
 आ नः सोम पवमानः किरा वस्विन्दो भव मघवा राघसो महः ।  
 शिक्षा वयोधो वसवे सु चेतुना मा नो गर्यमारे अस्सत्परा सिचः ॥३॥

81.

Prá sómasya pávamānasyormāya indrasya yanti jaṭhā-  
 ram supéśasaḥ | dadhnā yád im ūnnitā yaśásā gáyām dā-  
 nāya sūram udāmandishuḥ sutāḥ || 1 || áchā hí sómaḥ ka-  
 láśāñ ásishyadad átyo ná vólhā raghúvartanir vṛishā | áthā  
 devānām ubháyasya jánmano vidvāñ aśnoty amúta itāś ca  
 yát || 2 || á naḥ soma pávamānaḥ kirā vásv índro bháva ma-  
 ghávā rádhaso maháḥ | śikshā vayodho vásave sú cetúnā  
 mā no gáyam āré asmát párá sicah || 3 ||

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः ।  
 बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥४॥  
 उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो अदितिर्विधाता ।  
 भगो नृशंस उर्वान्तरिक्षं विश्वे देवाः पवमानं जुषन्त ॥५॥

á naḥ pūshā pá-  
 vamānaḥ surātáyo mitró gachantu váruṇaḥ sajóśhasaḥ | brí-  
 haspátir marúto vāyúr aśvinā tváshṭā savitā suyāmā sá-  
 rasvati || 4 || ubhé dyāvāpṛithiví viśvaminvé aryamā devó  
 áditir vidhātá | bhágo nṛishánso urv āntáriksham viśve de-  
 vāḥ pávamānam juṣhanta || 5 || ॥

The graceful waves of the purified spiritual bliss flow in the ultra-psyche region of the complex of the resplendent self. The elixir has been effused, filtered and mixed with milk and curds of kine,—all to exhilarate the hero, the bestower (of gifts to the devotees). 1

The bliss divine, the showerer, flows towards the pitchers of inner consciousness, like a draught horse, moving with sure and steady paces. It knows both, the ambrosia brought from the other world, the exterior, and also the one existing in this world, the interior (observations from the external and experiences from within). 2

The elixir of life, when effused and purified, enriches us with all sorts of wealth. The divine love is the possessor of affluence; may it also provide us with ample richness of divine experience. O dispenser of sustenance, may you bless this embodied soul with prosperity, along with discriminating faculty. Scatter not riches and blessings distant from us. 3

May the effused life-sustenance come to us. May also come venerability and friendliness, bountiful and of one accord come to us. May also come to us men of valour, the twins divine, the sense of superb activity, the divine knowledge, creativity and impulsion, technical skill, and tractable divine speech. 4

The elixir of life is honoured and loved by all bounties of Nature—be they existing in the pervading pair of earth and heaven. It is valued by people, just and kind, by those blessed by mother Infinity, by the possessors of the faculty of sustenance, and of effulgence, and by bounties in spacious firmament. 5



( ८२ ) द्वयसीतिनमं सुतम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य भारद्वाजो वसुर्कृषिः । पवमानः सोमो देवता । (१-४) प्रथमादि-  
चतुर्कृचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥७॥

असावि सोमो अरुषो वृषा हरी राजेव दुस्सो अभि गा अचिक्रदत् ।  
 पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदम् ॥१॥  
 कविर्वैधस्या पर्यपि माहितमत्यो न मृष्टो अभि वाजमर्षसि ।  
 अपसेधन्दुरिता सोम मृळ्य घृतं वसानः परि यासि निर्णिजम् ॥२॥  
 पर्जन्यः पिता महिषस्य पर्णिनो नाभो पृथिव्या गिरिषु क्षयं दधे ।  
 स्वसार आपो अभि गा उतासरन्त्सं ग्रावभिर्नसते वीते अध्वरे ॥३॥

82.

Āsāvi sōmo arushó vṛishā hārī rājeva dasmo abhī gā  
 acikradat | punāno vāraṁ pāry ety avyāyaṁ syeṇo nā yō-  
 nim ghṛitāvantaṁ āsādam || 1 || kavīr vedhasyā pāry eshi  
 māhinam ātyo nā mṛiṣṭhó abhī vājam arshasi | apasédhan  
 duritā soma mṛiṣaya ghṛitāṁ vāsānaḥ pāri yāsi nirṇijam  
 || 2 || parjanyaḥ pitā mahishasya parṇino nābhā pṛithivyā  
 girishu kshayaṁ dadhe | svāsāra āpo abhī gā utāsaran sāni  
 grāvabhir nasate vīte adhvaré || 3 ||

जायेव पत्यावधि शेवं मंहसे पज्राया गर्भं शृणुहि ब्रवीमि ते ।  
 अन्तर्वाणीषु प्र चरा सु जीवसेऽनिन्द्यो वृजने सोम जागृहि ॥४॥  
 यथा पूर्वैभ्यः शतसा अमृधः सहस्रसाः पर्या वाजमिन्दो ।  
 एवा पवस्व सुविताय नव्यसे तव व्रतमन्वापः सचन्ते ॥५॥

jāyēva. pātyāv ādhi śeva  
 mānhase pājrāyā garbha śṛiṇuḥī brāvīmi te | antār vāṇishu  
 prā carā sū jīvāse 'nindyó vṛijāne soma jāgrihi || 4 || yāthā  
 pūrvebhyah śatasā āmṛidhrah sahasrasāḥ paryāyā vājam  
 indo | evā pavasva suvitāya nāvyaśe tāva vratāni ānv āpah  
 sacante || 5 || १ ||



The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification. Just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat. <sup>1</sup>

You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, O elixir, pass through the filtering device. <sup>2</sup>

The father of the broad-leaved (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant). <sup>3</sup>

You give delight to your devotee as wife to her husband. O child of cloud, listen to all that I address to you. Pleased with our adorations, may you favour us with full life. O irreproachable divine elixir, please be vigilant against our foes and miseries. <sup>4</sup>

Just as you, the divine bliss, have been providing invulnerable strength and wisdom to our ancient sages hundred-fold and thousand-fold, favour us also with the same, and provide us with the latest prosperity. These sacred waters would bring success to all your pledges and functions. <sup>5</sup>

( ८३ ) अथर्वशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः पवित्र ऋषिः । पवमानः सोमो देवता । अगती छन्दः ॥

॥८॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गोत्राणि पर्येषि विश्वतः ।

अतस्तनूर्न तदामो अश्नुते श्रुतास इह हन्तस्तत्समाशत ॥१॥

तपोऽप्यवित्रं विततं दिवस्पदे शोचन्तो अस्य तन्तवो व्यस्थिरन् ।

अवन्त्यस्य पवीतारमाशवो दिवस्पृष्ठमग्निं तिष्ठन्ति चेतसा ॥२॥

83.

Pavītram tē vītataṁ brahmaṇas pate prabhūr gātrāṇi  
pāry eshi viśvātah | ātaptatanūr nā tād āmó aśnute śrītāsa  
īd vāhantas tāt sām āśata || 1 || tāposh pavītram vītataṁ  
divās padé śócanto asya tāntavo vy āsthiran | āvantv asya  
pavītāram āśavo divās priśthām ādhi tiśthanti cetasa || 2 ||

अरूरुचदुषसः पृश्निरग्रिय उक्षा विभर्ति भुवनानि वाजयुः ।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

गन्धर्व इत्या पदमस्य रक्षति पतिं देवानां जनिमान्यद्भुतः ।

गृष्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुनो भक्षमाशत ॥४॥

हविर्हविष्मो महि सन्न दैव्यं नभो वसानः परि यास्यध्वरम् ।

राजा पवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो बृहत् ॥५॥

ārūrucad ushāsah priśnir agriyā ukshā bibharti bhāvanāni  
vājayūḥ | māyāvīno mamire asya māyāyā nricakshasah pi-  
tāro gārbbham ā dadhuḥ || 3 || gandharvā itthā padām asya  
rakshati pāti devānām janimāny ādbhutaḥ | grihṇāti ripuṁ  
nidbāyā nidhāpatiḥ sukrīttamā mādhuṇo bhakshām āśata  
|| 4 || havīr havishmo mābi sādma dāvyam nābho vāsānah  
pāri yāsy adhvarām | rājā pavītraratho vājam āruhaḥ sa-  
hāsrabhrīṣṭir jayasi śrāvo bṛhāt || 5 || 8 ||

O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you. 1

Your filter of the elixir that blazes all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of this filter are separated. The brilliant swift-flowing juices protect the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations. 2

The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super—intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world. 3

The sun verily preserves this station. The elixir of life preserves the races of sentient beings. The lord of nooses seizes our enemy with snare. They who are virtuous in actions have a right to enjoy the sweet-juiced elixir of life. 4

O elixir, you are mixed with water, i.e. you are clad in water, and thence you take the sacrifice to the celestial abode. As a king, you ascend to the battle, mounted on the chariot of your ultra—psychic filter and armed with a thousand weapons, you win abundant food for us. 5

( ८४ ) चतुर्वशीतितमं सूक्तम्

( १-५ ) पञ्चचम्यास्य सूक्तस्य वाच्यः प्रजापतिर्ऋषिः । पवमानः सोमो देवता । जगती छन्दः ॥

॥९॥

पवस्व देवमाद॑नो विच॑र्षणिर॒प्सा इन्द्रा॑य वरु॒णाय वा॑यवे ।  
 कृ॒धी नो अ॒द्य वरि॑वः स्व॒स्तिमदु॑रुक्षि॒तौ गृ॑णीहि दै॒व्यं ज॑नम् ॥१॥  
 आ यस्त॒स्थौ भुव॑नान्यम॒र्त्यो विश्वा॑नि सोमः परि॒ तान्य॑र्षति ।  
 कृ॒ष्यन्त्संच॑तं वि॒चृत॑मभिष्ट॒य इन्दुः॑ सिष॒न्त्युष॑सं न सूर्यः ॥२॥

81.

Pávasva devamádano vícarshaṇir apsa índrāya varuṇāya  
 vāyāve | kṛidhī no adyā varivaḥ svastimád urukshitaú grī-  
 ṇīhi daívyam jānam || 1 || á yás tasthaú bhúvanāny ámartyo  
 víśvāni sōmaḥ pári tány arshati | kṛiṇvān samerītaṁ vi-  
 erītaṁ abhīśṭaya índuḥ sishakty ushāsaṁ ná sūryaḥ || 2 ||

आ यो गोभिः सृज्य॑त ओष॒धी॒ष्या दे॒वानां॑ सु॒प्त इ॒ष्यन्नु॒पाव॑सुः ।  
 आ वि॒द्युता॑ पव॒ते धार॑या सु॒त इन्द्रं॑ सोमो मा॒दय॑न्दै॒व्यं ज॑नम् ॥३॥  
 ए॒ष स्य सोमः॑ पव॒ते सह॑स्रजिह्दि॒न्या॒नो वाच॑मिषि॒रामुष॑वु॒र्धम् ।  
 इन्दुः॑ समु॒द्रमु॒दि॒यति॑ वा॒युभिरेन्द्र॑स्य हा॒र्दि क॒लशे॑षु सीदति ॥४॥  
 अभि॑ त्यं गावः पय॑सा पयो॒वृधं॑ सोमं श्री॒णन्ति॑ म॒तिभिः॑ स्व॒र्विद॑म् ।  
 ध॒नंज॑यः पव॒ते कृ॒त्व्यो रसो॑ वि॒प्रः क॒विः काव्ये॑ना स्व॒र्चनाः॑ ॥५॥

á yó góbbhiḥ sṛijyáta óshadhīshv á devānām sumná ishā-  
 yam upāvasuḥ | á vidyúta pavate dhārayā sutá índraṁ  
 sōmo mādāyan daívyam jānam || 3 || eshá syá sōmaḥ pavate  
 sahasrajīd dhinvāno vācam ishīrām usharbúddham | índuḥ  
 samudrām úd iyarti vāyúbbhir éndrasya hárdi kalāśeshu si-  
 dati || 4 || abhī tyām gāvaḥ pāyasā payovṛidham sōmaṁ  
 śṛiṇanti matibhiḥ svarvīdam | dhanamjayāḥ pavate kṛitvyo  
 rāso vípraḥ kavīḥ kāvyenā svārcanāḥ || 5 || ० ||



May you flow forth, the exhilarator of the cosmic bounties, the far-sighted, the giver of life-force to the sun, the ocean and the wind. Grant us this day wealth and health; call the celestial people on the auspicious ground of the sacrifice. <sup>1</sup>

The immortal elixir of bliss, which is stationed upon the regions, goes about them all; the divine love brings us closer to divine virtues and takes us away from vices. It comes to the sacrifice for the fulfilment of our desires, like the sun following the dawn. <sup>2</sup>

The elixir of life force which is created by the sun's rays, (or when mixed with cow's milk) is placed in the herbs for the gratification of the divine powers. It snatches away the property of the foes (to be given to virtuous people). Poured forth in a stream, it flows with the lightning's flash and gladdens the Lord of the sun and the people of heaven. <sup>3</sup>

This is the elixir of divine love, the conqueror of thousands; awakened at dawn, it flows stimulating the priests to chant the divine praises. The elixir sends forth its ocean of divine love with the aid of the breathing winds; for the satisfaction of the resplendent self, it is received in the receptacles of hearts. <sup>4</sup>

The milk of the cows, i.e. the wisdom of the sages, augments the exhilarating elixir. Mixed with that milk and invoked by praises, it awards us everything. The elixir of the life-force, the winner of wealth, flows forth, purified with wisdom, sacred acts and mature experience. <sup>5</sup>



( ८५ ) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य भार्गवो वेन ऋषिः । पवमानः सोमो देवता । (१-१०) प्रथमादि-  
दशार्चा जगती, (११-१२) एकादशीद्वादशयोश्च त्रिष्टुप् छन्दसी ॥

॥१०॥

इन्द्राय सोम सुषुतः परि स्रवापार्मीवा भवतु रक्षसा सह ।  
 मा ते रसस्य मत्सत द्रयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥१॥  
 अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।  
 जहि शत्रूरभ्या भन्दनायतः पिबेन्द्र सोममव नो मृधो जहि ॥२॥

85.

Indrāya soma sūshutah pāri sravāpāmīvā bhavatu rāk-  
 shasā sahā | mā te rāsasya matsata dvayāvino drāviṇasvanta  
 ihā santv indavaḥ || 1 || asmān samaryé pavamāna codaya  
 dāksho devānām āsi hi priyó mādah | jahi śātrūñr abhy ā  
 bhandanāyatāḥ pibendra sómam āva no mṛdho jahi || 2 ||

अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासिरुत्तमः ।  
 अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निंसते ॥३॥  
 सहस्रणीथः शतधरो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु ।  
 जयन्क्षेत्रमभ्यर्षा जयन्नप उरुं नो गतुं कृणु सोम मीढ्वः ॥४॥  
 कनिकदत्कलशे गोभिरज्यसे व्यव्ययं समया वारमर्षसि ।  
 मर्मज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समश्ररः ॥५॥

ádabdhā indo pavase madíntama ātméndrasya bhavasi dhā-  
 sīr uttamāḥ | abhi svaranti bahāvo manishīṇo rājānam asyā  
 bhúvanasya niṁsate || 3 || sahasrañīthaḥ śatādhāro ádbhuta  
 índrāyénduḥ pavate kām̐yam mādhu | jāyan kshétram abhy  
 ārshā jāyann apá urūñ no gātūñ kṛiṇu soma mīḍhvaḥ || 4 ||  
 kánikradat kalāṣe góbhīr ajoyase vy ávyáyam samáyā vā-  
 ram arshasi | marmrijyāmāno átyo ná sānasīr índrasya  
 soma jathāre sām aksharāḥ || 5 ||

Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice). <sup>1</sup>

O purified elixir, urge us to victory in battles for you are powerful, dear to the divine powers and the exhilarator. Slay our foes; come to those who chant your praises. O radiant soul, drink the elixir of life-force and destroy the adversaries. <sup>2</sup>

May you continue to flow, O elixir of divine love, the inviolable, the most exhilarating, the ruler of the world; you yourself are the best support of the resplendent self; all the sages verily approach and glorify you. <sup>3</sup>

The marvellous divine elixir, brought to us in thousands of ways, flowing in a hundred streams, pours forth for the resplendent self, it being his most beloved beverage. May you approach, O elixir, the filter, winning land for us, winning water, and making our path broad and easy. <sup>4</sup>

Roaring with thrill you are blended in the pitcher with milk and curds; you pass through the ultra-psychic fleecy filter in the midst. Being cleansed and decked like a prize-winning horse, you flow down, O elixir, (after filtration) in the belly of the resplendent self. <sup>5</sup>

स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीनुनाम्ने ।  
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुर्मा अदाभ्यः ॥८॥

svādūḥ pavasva divyāya  
jánmane svādúr indrāya suhāvitunāmne | svādúr mitrāya  
várūṇāya vāyāve brīhaspátaye mādhumān ādābhyah ॥ 6 ॥ 10 ॥

॥ १.९ ॥ अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाच ईरते ।  
पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिराम इन्द्रवः ॥७॥  
पवमानो अभ्यर्षा सुवीर्यमुर्वी गव्यूतिं महि गर्म सप्रथः ।  
माकिर्नो अस्य परिपूतिरीशनेन्दो जयेम त्वया धनं धनम् ॥८॥  
अधि द्यामस्थाद्दृषभो विचक्षणोऽरुरुचि द्विवो रोचना कविः ।  
राजा पवित्रमत्येति रोरुवद्विवः पीयूषं दुहते नृचक्षसः ॥९॥  
दिवो नाक मधुजिह्वा असृश्वतो येना दुहन्त्युक्षणं गिरिष्ठाम् ।  
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र आ ॥१०॥  
नाके सुपर्णमुपपत्तिवांसं गिरो येनानामकृपन्त पूर्वीः ।  
शिशुं रिहन्ति मतयः पनिपन्तं हिरण्ययं शकुन्तं श्रामणिं स्थाम् ॥११॥

átyam mṛijanti kalāṣe dáṣa kshípaḥ prá víprāṇām ma-  
táyo váca irate | pávamānā abhy ārshanti sushtūtim én-  
draṁ viṣanti madirása índavaḥ ॥ 7 ॥ pávamāno abhy ārshā  
suvíryam urvīm gávyūtim máhi śárma sapráthaḥ | mákir  
no asyá párishūtir īsaténdo jáyema tváyā dhánaṁ-dhanam  
॥ 8 ॥ ádhi dyām asthād vṛishabbhó vicakshaṇó 'rurucad ví  
divó rocaná kavíḥ | rájā pavítram áty eti róruvad diváḥ  
piyúṣhaṁ duhate nṛicákshasaḥ ॥ 9 ॥ divó náke mādhubjihvā  
asasáto venā duhanty ukshánam girishthām | apsú drapsám  
vāvṛidhānām samudrá ā síndhor ūrmā mādhumantam pa-  
vitra ā ॥ 10 ॥ náke suparnām upapaptivāṅsam gíro venānām  
akripanta pūrvīḥ | śiṣum rihanti matáyah pánipnatam hi-  
raṇyáyam śakunām kshāmani sthām ॥ 11 ॥

Flow onwards sweet for the celestial people; flow sweet for the resplendent self, whose name is worthily invoked; flow sweet for the sun, the ocean, the wind and cosmic intelligence; verily you are sweet-flavoured and inviolable. 6

The ten fingers clean the stems of the plant in the cosmic pitcher; the holy singers send forth their praises with hymns; the filtered elixir hastens to the fair praises; the exhilarating saps find their way to the core of the resplendent self. 7

While you are purified, pour on us heroic strength, extensive pastures, a large and spacious mansion; let no oppressor be lord over us. O elixir, may we gain all opulence through you. 8

The showerer, the beholder has risen above the sky; the seer has illumined the luminaries of heaven; the king is passing through the ultra-psychic filter with a roar. The beholder of men milk forth the ambrosia of heaven. 9

In the heaven of the bright universal sacrifice, the sweet-voiced loving divine powers severally milk forth the mountain-haunting divine elixir; they sprinkle it with waters; it is nourished with waters, become juicy; it is strengthened in the ocean, in the waves of the streams. They sprinkle it sweet-flavoured as it passes through the ultra-psychic filter. 10

The prayers of the enlightened ones of noble desires praise (the divine elixir, which dwells) in heaven, well-winged, falling (to earth); praises give comfort to the crying infant, the golden bird, reposing on the earth. 11

ऊर्ध्वो गन्धर्वो अधि नाके अस्थाहिश्चा रूपा प्रतिचक्षाणो अस्य ।

भानुः शुक्रेण शोचिषा व्यथोत्प्रास्सुचद्रोदसी मातरा शुचिः ॥१२॥

ūrdhvó gan-  
dharvó ádhi náke asthāh vísavā rūpā praticákshāṇo asya |  
bhānūḥ śukreṇa śocīṣhā vy ádyaut prārūrucad ródasī mā-  
tārā śúciḥ || 12 || 11 ||

[ अथ पञ्चमोऽनुवाकः ॥ ]

( ८६ ) षडशीतितमं सूक्तम्

(१-४८) अष्टचत्वारिंशद्वचस्यास्य सूक्तस्य (१-१०) प्रथमादिदशचामकृष्टा मापाः, (११-२०)

एकादश्यादिदशानां सिकता निवावगी, (२१-३०) एकविश्यादिदशानां पृथ्वीऽनाः,

(३१-४०) एकत्रिंश्यादिदशानामत्रयः, (४१-४५) एकचत्वारिंश्यादिपञ्चानां

भौमोऽग्निः, (४६-४८) षट्चत्वारिंश्यादित्रयस्य च भागवः शौनको

गृत्समद ऋषयः । पवमानः सोमो देवता । जगती छन्दः ॥

॥१२॥

प्र ते आशर्वः पवमान धीजवो मदा अर्षन्ति रघुजा इव त्मना ।

दिव्याः सुपर्णा मधुमन्त इन्दवो मदिन्तमासः परि कोशमासते ॥१॥

प्र ते मदासो मदिरास आशवोऽसृश्रत रथ्यासो यथा पृथक् ।

धेनुर्न वत्सं पर्यसाभि वज्रिणमिन्द्रमिन्दवो मधुमन्त ऊर्मयः ॥२॥

86.

Prá ta āśāvah pavamāna dhijávo mādā arsuanti ra-  
ghujá iva tmānā | divyāḥ suparnā mādhumanta índavo ma-  
dīntamāsaḥ pári kōṣam āsate || 1 || prá te mādāso madirāsa  
āśávō 'śrikshata ráthyāso yáthā prīthak | dhenúr ná vatsām  
páyasābhī vajrīṇam índram índavo mādhumanta ūrmáyah  
|| 2 ||



The divine plant of the elixir, the elevated one, has risen high to heaven's vault. From thence, it beholds all the varieties of forms. The sun shines in white light with gleaming splendour. Radiant, it illumines both the parents, heaven and earth. <sup>12</sup>

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The purified divine elixirs are all-pervading, quick as thoughts, exhilarating and swift like offsprings of mares; the celestial sweet flavoured elixirs, thrilling and exciting, alight in the cosmic receptacles. <sup>1</sup>

Your exhilarating all-pervading elixirs are let loose separately like chariot-horses; the sweet-flavoured waves of spiritual thrill go to the resplendent self, the wielder of the thunderbolt, as a cow with her milk to the calf. <sup>2</sup>

अत्यो न हिया॒नो अभि॑ वाज॒मर्ष॑ स्वर्वि॒त्क्रोशं॑ दि॒वो अ॒द्रिमा॑तरम ।  
 वृषा॑ प॒वित्रे॑ अधि॒ सानो॑ अ॒व्यये॑ सोमः पु॒नान॑ इ॒न्द्रिया॑य धाय॑से ॥३॥  
 प्र त॒ आश्वि॑नीः पव॒मान धी॒जुवो॑ दि॒व्या अ॑सृ॒ग्रन्पय॑सा ध॒रीमणि॑ ।  
 प्रा॒न्तर्क॑पयः स्था॒विरीर॑सृक्षत॒ ये त्वा॑ मृ॒जन्त्य॑पिषाण वे॒धसः॑ ॥४॥  
 विश्वा॑ धा॒मानि॑ विश्व॒चक्ष॑ ऋ॒भ्वसः॑ प्र॒भोस्ते॑ स॒तः परि॑ यन्ति के॒तवः॑ ।  
 व्या॒नशिः॑ प॒वसे॑ सोम॒ धर्मे॑भिः प॒तिर्वि॑श्वस्य भु॒वनस्य॑ राज॑सि ॥५॥

átyo ná hiyāno abhi vājam arsha svarvit kōṣaṁ divo  
 ādrimātaram | vṛishā pavitre ādhi sāno avyāye sōmaḥ pu-  
 nānā indriyāya dhāyase || 3 || prā ta āśviniḥ pavamāna dhi-  
 jūvo divyā asṛigran pāyasā dhārīmaṇi | prāntār ṛishaya  
 sthāvirir asṛikshata yé tvā mṛijānty ṛishishāṇa vedhāsah  
 || 4 || vīśvā dhāmāni viśvacaksha ṛibhvasah prabhōs te sa-  
 tāḥ pári yanti ketávaḥ | vyānaśiḥ pavase sōma dhārma-  
 bhiḥ pátir vīśvasya bhúvanasya rājasi || 5 || 12 ||

॥ ६.८६ ॥

उ॒भय॑तः प॒वमान॑स्य र॒श्मयो॑ ध्रु॒वस्य॑ स॒तः परि॑ यन्ति के॒तवः॑ ।  
 यदी॑ प॒वित्रे॑ अधि॒ मृज्य॑ते ह॒रिः स॒त्ता नि॑ योना॒ कल॑शेषु सी॒दति॑ ॥६॥  
 य॒ज्ञस्य॑ के॒तुः प॒वने॑ स्व॒ध्वरः॑ सोमो॑ दे॒वानामु॑प॒ याति॑ निष्कृ॒तम् ।  
 स॒हस्र॑धा॒रः परि॑ को॒शम॑र्षति॒ वृषा॑ प॒वित्र॑मत्येति रो॒रुवत्॑ ॥७॥  
 राजा॑ समु॒द्रं न॒द्यां वि॑ गा॒हते॑ऽपामूर्मिं संच॑ते सि॒न्धुषु॑ श्रि॒तः ।  
 अ॒ध्वस्था॑त्सानु॒ पव॑मानो अ॒व्ययं॑ नाभां पृथि॒व्या ध्रु॑वो॒ महो॑ दि॒वः ॥८॥

< ubhayátaḥ pávamānasya raśmāyo dhruváśya satāḥ pári  
 yanti ketávaḥ | yádi pavitre ādhi mṛijyáte hāriḥ sáttā ní  
 yónā kalāśeshu sīdati || 6 || yajñásya ketuḥ pavate svadhva-  
 ráḥ sōmo devānām úpa yāti nishkrítam | saháśradbhārah pári  
 kōṣam arshati vṛishā pavítram áty eti rōruvat || 7 || rājā sam-  
 udrām nadyò ví gāhate 'pām ūrmīm sacate síndhushu  
 śritāḥ | ādhy asthāt sānu pávamāno avyāyaṁ nābhā pri-  
 thivyā dharáṇo mahó diváh || 8 ||

Like a steed urged on to battle, may you, who are all-knowing, speed onward from heaven to the receptacle, as clouds descend from heaven. The elixir, the showerer of benefits, is being purified at the top upon the ultra-cosmic fleecy filter for the strength of the resplendent sun, who supports the world. 3

O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the midst (of the vessel). 4

O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions; and as a lord of the whole world, you rule over everyone. 5

The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulate from both the sides. It is finally allowed to repose in the pitchers. 6

This elixir of divine love is the signal of cosmic sacrifice and an object of pious worship; it flows filtered; it approaches the abode of Nature's bounties. This thousand-streamed elixir, the showerer of blessings, rushes to the cosmic receptacle and passes roaring through the cosmic filter. 7

The royal elixir plunges into the firmament, and the rivers thereof; mixed with the streams, it associates with the wave of the waters; being filtered it stands upon the uplifted cosmic fleecy filter on the navel of the earth. It is the upholder of the vast celestial region. 8

दिवो न सानु स्तनयन्नचिक्रदृदयोश्च यस्य पृथिवी च धर्मभिः ।  
 इन्द्रस्य सख्यं पवते विवेविदत्सोमः पुनानः कलशेषु सीदति ॥९॥  
 ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।  
 दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः ॥१०॥

divó ná sánu stanáyann  
 acikradad dyaús ca yásya prithiví ca dhármabhiḥ | indra-  
 sya sakhyám pavate vivévidat sómaḥ punānāḥ kalāśeṣhu  
 sīdati || 9 || jyótir yajñásya pavate mádhu priyám pitá de-  
 vānām janitá vibhúvasuḥ | dádhāti rátnam svadháyor apī-  
 cyám madántamo matsará indriyó rásah || 10 || 13 ||

॥९॥

अभिक्रन्दंकलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।  
 हरिभित्रस्य सद्नेषु सीदति मर्मजानोऽविभिः सिन्धुभिर्वृषा ॥११॥  
 अग्रे सिन्धूनां पवमानो अर्पत्यग्रे वाचो अग्रियो गोषु गच्छति ।  
 अग्रे वाजस्य भजते महाधनं स्वायुधः सोतृभिः पूयते वृषा ॥१२॥  
 अयं मतवाञ्छकुनो यथा हितोऽव्ये ससार पवमान उर्मिणा ।  
 तव कृत्वा रोदसी अन्तरा कवे शुचिर्धिया पवते सोम इन्द्र ते ॥१३॥  
 द्रापिं वसानो यजतो दिविस्पृशमन्तरिक्षप्रा भुवनेष्वापितः ।  
 स्वर्जज्ञानो नभसाभ्यक्रमीत्प्रलमस्य पितरमा विवासति ॥१४॥

abhikrándan kalāṣam vājy ārshati pátir divāḥ śatádhāro  
 vicakṣaṇāḥ | hárir mitráśya sādanesbu sīdati marmrijānó  
 'vibhiḥ sīndhubhir vṛśhā || 11 || ágre sīndhūnām pávamāno  
 arshaty ágre vācó agriyó góshu gachati | ágre vājasya bha-  
 jate mahādhanām svāyudhāḥ sotṛibhiḥ pūyate vṛśhā || 12 ||  
 ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna  
 ūrmínā | táva krátvā ródasi antarā kave śúcir dhiyá pavate  
 sóma indra te || 13 || drāpīm vāsāno yajató divisprīṣam au-  
 tarikṣhaprá bhúvaneshv árpitaḥ | svār jajñānó nábbhasābhy  
 ākramīt prasnám asya pitáram á vivāsati || 14 ||

Thundering like the summit of the sky, the elixir, by whose support both heaven and earth are upheld, roars. The elixir flows acquiring friendship of the resplendent sun; purified, it alights upon the cosmic pitchers. 9

It (the elixir) is the light of the cosmic sacrifice; it distils sweet delightful juices. It is the parent of Nature's bounties, the generator of all. and the possessor of ample wealth. This, the most exhilarating, exciting and the nourishing elixir supports the hidden treasures of heaven and earth. 10

The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs. 11

The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation. 12

This much praised, purified elixir is sent forth with the speed of a flying bird; it flows onward in streams of juices through the cosmic fleecy filter. O resplendent Lord, through your sustaining act, your intelligence, the pure elixir flows, purified through both heaven and earth. 13

The elixir, clad in a defensive armour that reaches heaven, fills the firmament (with rains). When mixed with waters, it generates heavenly bliss. Along with waters, it comes to the place of worship, and it invokes its ancient parent (the resplendent Lord). 14



सो अस्य विशे महि शर्म यच्छति यो अस्य धाम प्रथमं व्यानशे ।  
पदं यदस्य परमे व्योमन्यतो विश्वा अभि सं याति संयतः ॥१५॥

só asya

viśé máhi śárma yachati yó asya dhāma prathamám vyā-  
naśé | padám yád asya paramé vyòmany áto víśvā abhi  
sám yāti samyátaḥ || 15 || 14 ||

॥१५॥

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतसखा सख्युर्न प्र मिनाति संगिरम् ।  
मर्ये इव युवतिभिः समर्षति सोमः कलशो शतयाम्ना पथा ॥१६॥  
प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवसनेष्वक्रमुः ।  
सोमं मनीषा अभ्यनूषत स्तुभोऽभि धेनवः पयसेमशिश्नयुः ॥१७॥  
आ नः सोम संयतं पिप्युषीमिषमिन्द्रो पवस्व पवमानो अस्त्रिधम् ।  
या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम् ॥१८॥  
वृषा मनीनां पवते विचक्षणः सोमो अह्नः प्रतरीतोषसो दिवः ।  
क्राणा सिन्धूनां कलशौ अवीवशदिन्द्रस्य हाद्यौ विशन्मनीषिभिः ॥१९॥  
मनीषिभिः पवते पूर्व्यः कविर्नृभिर्वृतः परि कोशौ अचिक्रदत् ।  
त्रितस्य नाम जनयन्मधु क्षरदिन्द्रस्य वायोः सख्याय कर्तवे ॥२०॥

pró ayāsīd indur indrasya nishkrītām sákhā sákhyur ná  
prá mināti saṁgīram | márya iva yuvatībhiḥ sám arshati  
sómah kalāśe śatáyāmnā pathā || 16 || prá vo dhīyo mand-  
rayúvo vipanyúvaḥ panasyúvaḥ saṁvāsaneśhv akramuḥ |  
sómam manīśā abhy ānūshata stúbho 'bhī dhenávaḥ pá-  
yaseṁ aṣiṣrayuḥ || 17 || á naḥ soma samyátam pipyúṣhīm  
isham indo pávasva pávamāno asrīdham | yá no dóhate  
trír áhann ásaścushī kshumád vājavan mádhumad suvīryam  
|| 18 || vṛīśhā matīnām pavate vicakṣaṇāḥ sómo áhnaḥ pra-  
tarītóśháso divāḥ | krāṇā síndhūnām kalāśāñ avīvaśad ín-  
drasya hárđy āviśān manīśībhiḥ || 19 || manīśībhiḥ pavate  
pūrvyāḥ kavír nṛībhir yatāḥ pári kóśāñ acikradat | tritásya  
náma janáyan mádhu ksharad indrasya vāyóḥ sakhyaáya  
kártave || 20 || 15 ||

At first it penetrates the glorious body of the resplendent sun and gives great happiness to the sunshine. From that station, which is in the highest heaven, it comes victorious in all its encounters. 15

The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher. 16

Your exhilarating tuneful praises advance into the halls of worship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk. 17

O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility. 18

The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise invoke it with praises. 19

The ancient sage (the divine elixir) is purified by the wise guided by the priests, and it roars into the receptacles; eulogizing the name of the threefold (the sun or the resplendent Lord), it distils sweet juices to gain the friendship of the sun and wind. 20

॥६॥

अयं पुनान उपसो वि रोचयदयं सिन्धुभ्यो अभवदु लोककृत ।  
 अयं त्रिः सप्त दुदुहान आशिरं सोमो हृदे पवते चारु मत्सरः ॥२१॥  
 पवस्व सोम दिव्येषु धामसु सृजान इन्दो कलशे पवित्र आ ।  
 सीदन्निन्द्रस्य जठरे कनिक्रदन्नृभिर्यतः सूर्यमारोहयो द्विवि ॥२२॥  
 अद्रिभिः सुतः पवसे पवित्र आँ इन्दुविन्द्रस्य जठरेप्वाविशान् ।  
 त्वं नृचक्षा अभवो विचक्षण सोम गोत्रमङ्गिरोभ्योऽवृणोरप ॥२३॥

ayám punāná ushāso ví rocayad ayám síndhubhyo abha-  
 vad u lokakṛit | ayám triḥ saptá duduhāná āśīram sómo  
 hṛidé pavate cāru matsarāḥ || 21 || pávasva soma divyēshu  
 dhāmasu srijāná indo kalāṣe pavitra ā | sīdann indrasya  
 jathāre kánikradan nṛibhir yatāḥ sūryam ārohayo divi  
 || 22 || ádrībhiḥ sutāḥ pavase pavitra āñ indav indrasya ja-  
 thāreshv āviśān | tvām nricākshā abhavo vicakshaṇa sóma  
 gotrām āngirobhyo 'vṛiṇor āpa || 23 ||

त्वां सोम पवमानं स्वाध्योऽनु विप्रासो अमदन्नवस्यवः ।  
 त्वां सुपुर्ण आभरद्विस्पर्दीन्द्रो विश्वाभिर्मतिभिः परिष्कृतम् ॥२४॥  
 अव्ये पुनानं परि वारं ऊर्मिणा हरिं नवन्ते अभि सप्त धेनवः ।  
 अपामुपस्थे अध्यायवः कविमृतस्य योना महिषा अहेषत ॥२५॥

tvām soma pávamā-  
 nam svādhyó 'nu víprāso amadann avasyāvah | tvām su-  
 parṇā ābharad divás pārándo víśvābhir matibhiḥ párishkṛi-  
 tam || 24 || ávye punānám pári vāra ūrminā hāriṁ navānte  
 abhi saptā dhēnāvah | apām upástthe ádhy āyāvah kavim  
 rítasya yonā mahishā aheshta || 25 || 16 ||

When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir makes three times seven celestial rivers pour out their curds and milk; it exhilarates and flows pleasantly to the heart. 21

Flow onward, O elixir, to your own heavenly abodes; flow, O sweet elixir, (proceed) to the cosmic pitcher, to the cosmic filter; may you, alighting upon the core of the sun with a roar, and in the midst of the chants of the priests, make the sun ascend the sky. 22

You are pressed out with the help of stones. O elixir, may you flow into the cosmic filter, and enter into the core of the resplendent. O elixir, the contemplator, you look upon mankind with affection, and you release the water (of the clouds) for the sustenance of cows and thus help the sacrificers. 23

O elixir, while being purified, the pious worshippers, desirous of preservation, glorify you (with their chants); the elegant falcon brings you from heaven; O elixir, meanwhile you are adorned with all praises. 24

The seven celestial rivers approach the green-tinted elixir, which flows purified in a stream through the cosmic fleecy filter. The enlightened men urge you, the sage, on the lap of the waters to the place of sacrifice (or mixed with water and milk, they offer your oblations). 25

॥ २७ ॥

इन्दुः पुनानो अति गाहते मृधो विश्वानि कृण्वन्त्सुपथानि यज्यवे ।  
 गाः कृण्वानो निर्णिजं हर्यतः कविरत्यो न क्रीळन्परि वारमर्पति ॥२६॥  
 असश्चतः शतधारा अभिश्रियो हरिं नवन्तेऽव ता उदन्वयुवः ।  
 क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः ॥२७॥  
 तवेमाः प्रजा दिव्यस्य रेतस्स्त्वं विश्वस्य भुवनस्य राजसि ।  
 अथेदं विश्वं पवमान ते वशे त्वमिन्द्रो प्रथमो धामधा असि ॥२८॥

induh punāno āti gāhate mṛidho viśvāni kṛiṇvān su-  
 pāthāni yājyave | gāḥ kṛiṇvaṇo nirṇijam baryatāḥ kavīr  
 ātyo nā kṛīlan pāri vāram arshati || 26 || asaścātaḥ śatā-  
 dhārā abhiśriyo hāriṁ navanté 'va tā udanyúvaḥ | kshipo  
 mṛijanti pāri góbhir āvṛitam tṛitīye pṛishthé ādhi rocané  
 divāḥ || 27 || tāvemāḥ prajā divyāsya rétasas tvām viśvasya  
 bhūvanasya rājasi | āthedāni viśvam pavamāna te vāṣe tvām  
 indo prathamó dhāmadhá asi || 28 ||

त्वं समुद्रो असि विश्ववित्कवे तवेमाः पञ्च प्रदिशो विधर्मणि ।  
 त्वं द्यां च पृथिवीं चाति जम्निषे तव ज्योतीषि पवमान सूर्यः ॥२९॥  
 त्वं प्रवित्रे रजसो विधर्मणि देवेभ्यः सोम पवमान पूयसे ।  
 त्वामुशिजः प्रथमा अग्रभूत तुभ्येमा विश्वा भुवनानि येमिरे ॥३०॥

tvām samudró asi viśva-  
 vit kave tāvemāḥ pāñca pradīṣo vídharmaṇi | tvām dyāṁ  
 ca pṛithivīm cāti jabhrishe tāva jyótiṣhi pavamāna sūryaḥ  
 || 29 || tvām pavitre rájaso vídharmaṇi devébhyaḥ soma  
 pavamāna pūyase | tvām uṣijaḥ prathamá agribhūta tú-  
 bhyemā viśvā bhūvanāni yemire || 30 || 17 ||



The divine elixir, purified, goes across all obstructions, making its way easy for all worshippers; with its fluid body, lovable and wise, it rushes through the cosmic filter like a sporting courser. 26

The ceaseless watery fountains with their hundred streams, commingle with the elixir, ever-seeking to mix with water. The sun's rays approach the green-tinted (elixir) and the swift fingers beautify it in the third sphere illumined by the sun. 27

All these are the offspring of your celestial affluence; you are the ruler of the entire world; so, O purified elixir, this universe is in your control; the divine elixir is the foremost, the first establisher of the eternal law. 28

O sage, you are the ocean, you are omniscient; these five regions rest on your support; you sustain both heaven and earth and O pure-flowing elixir, you nourish the sun and other luminaries. 29

O effused elixir, you are purified for the divine forces in the cosmic filter; you are the supporter of the world. The chief priests desiring benefits look to you alone, and all these worlds offer themselves to your service. 30

॥१८॥

प्र रेभ एत्यति वारमव्ययं वृषा वनेष्वव चक्रदुद्धरिः ।  
 सं धीतयो वावशाना अनूषत शिशुं रिहन्ति मतयः पनिप्रतम् ॥३१॥  
 स सूर्यस्य रश्मिभिः परि व्यत तन्तुं तन्वानस्त्रिवृतं यथा विदे ।  
 नयन्नृतस्य प्रशिषो नवीयसीः पतिर्जनीनामुप याति निष्कृतम् ॥३२॥  
 राजा सिन्धूनां पवते पतिर्दिव ऋतस्य याति पथिभिः कनिकदत् ।  
 सहस्रधारः परि पिच्यते हरिः पुनानो वाचं जनयन्नुपावसुः ॥३३॥

prā rebhā ety āti vāram avyāyam vṛṣhā vāneshv āva  
 cakradad dhārīḥ | sāni dlūtāyo vāvaśānā anūṣhata śīśuṃ  
 ribanti matāyaḥ pānīpuatam || 31 || sā sūryasya rasmiḥbhiḥ  
 pāri vyata tāntum tanyānās trivṛitam yāthā vidé | nāyam  
 ṛitāsya praśīsho nāvīyasīḥ pātir jāninām ūpa yāti nishkri-  
 tām || 32 || rājā sīndhūnām pavate pātir divā ṛitāsya yāti pa-  
 thiḥbhiḥ kānikradat | sahasradhārah pāri shicyate hārīḥ pu-  
 nānō vācam janāyann ūpāvasuḥ || 33 ||

पवमान मह्यर्णो वि धावसि सूरौ न चित्रो अव्ययानि पव्यया ।  
 गभस्तिपूतो नृभिरद्रिभिः सुतो महे वाजाय धन्याय धन्वसि ॥३४॥  
 इषमूर्जं पवमानाभ्यर्षसि श्येनो न वंसु कलशेषु सीदसि ।  
 इन्द्राय मद्रा मद्यो मदः सुतो दिवो विष्टम्भ उपमो विचक्षणः ॥३५॥

pāvamāna māhy ārṇo  
 vī dhāvasi sūro nā citrō avyayāni pavyayā | gābhastipūto  
 nr̥bhir ādribhiḥ suto mahé vājāya dhānyāya dhanvasi || 34 ||  
 īsham ūrjam pavamānābhy ārshasi syenō nā vānsu kalā-  
 śeshu sīdasi | īndrāya mādīvā mādya mādah suto divō vi-  
 śhṭambhā upamō vicakṣhaṇāḥ || 35 || 18 ||

The hissing elixir passes through the cosmic fleecy filter; the green-tinted showerer mixes with water with a thrilling sound; hymns are chanted during the process and holy songs soothen the infant, as he cries. 31

It (the elixir) invests itself with the rays of the sun for its robe, stretching out the triple thread as it knows; guiding the recent adorations of the truthful (worshipper), the elixir, the protector of women, passes into the consecrated vessel. 32

The pure elixir, the sovereign of rivers, flows onward; the lord of heaven, it goes with a shout by the paths of the holy law; green-tinted and wealth-giver elixir is poured forth with its hundred streams, lifting up its voice while being filtered and purified. 33

O purified elixir, you pour forth abundant juice like the wonderful sun-rays, you approach the cosmic fleecy filter. Purified by the hands of the priests and expressed with the stones you flow forth for a mighty wealth-yielding struggle. 34

O flowing elixir, you grant abundant food and strength in streams. You alight on the cosmic pitchers like a falcon on its nest. Your exhilarating effused juice gives joy to the resplendent self and support to heaven, beholding (the entire world). 35

११९॥

सप्त स्वसरो अभि मातरः शिशुं नवं जज्ञानं जेन्यं विपश्चितम् ।  
 अपां गन्धर्वं दिव्यं नृचक्षसं सोमं विश्वस्य भुवनस्य राजसे ॥३६॥  
 ईशान इमा भुवनानि वीर्यसे युजान इन्दो हरितः सुपुण्यः ।  
 तास्ते क्षरन्तु मधुमद्धतं पयस्त्व व्रते सोम तिष्ठन्तु कृष्टयः ॥३७॥

saptā svāsāro abhi mātaraḥ śiśuṃ navaṃ jajñānaṃ jēn-  
 yaṃ vipaścītaṃ | apāṃ gandharvaṃ divyāṃ nṛicākshasaṃ  
 sōmaṃ viśvasya bhūvanasya rājase || 36 || īśānā imā bhūva-  
 nāni vīryase yujānā indo harītaḥ supaṇyāḥ | tāś te kṣha-  
 rantu mādhumad ghṛitāṃ pāyas tāva vratē soma tiṣṭhantu  
 kṛiṣṭāyāḥ || 37 ||

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि ।  
 स नः पवस्व वसुमद्विरण्यवहयं स्याम भुवनेषु जीवसे ॥३८॥  
 गोवित्पवस्व वसुवद्विरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः ।  
 त्वं सुवीरो असि सोम विश्ववित् त्वा विप्रा उप गिरेम आसते ॥३९॥  
 उन्मच्च उर्मिर्वनना अतिष्ठिपदपो वसानो महिषो वि गाहते ।  
 राजा पवित्ररथो वाजमारुहत्सहस्रभृष्टिर्जयति श्रवो बृहत् ॥४०॥

tvāṃ nṛicākshā asi soma viśvātaḥ pāva-  
 māna vṛiṣabha tā vī dhāvasi | sū naḥ pavasva vāsūmad  
 dhīraṇyavad vayāṃ syāma bhūvanceṣu jīvase || 38 || govit  
 pavasva vasuvīd dhīraṇyavid retodhā indo bhūvanceṣu ārpi-  
 taḥ | tvāṃ suvīro asi soma viśvavit tāṃ tvā viprā ūpa gi-  
 rémā āsate || 39 || ūn mādхва ūrmīr vanānā atisṭhīpad apō  
 vāsāno mahiśó vī gāhate | rājā pavītrarathe vājam āruhat  
 sahasrabhṛiṣṭīr jayati śrávo bṛihāt || 40 || 19 ||

The seven celestial sister mothers approach the new-born victorious sagacious infant, the spiritual elixir, abiding amidst the waters, supporter of water, divine, the beholder of men, so that he may become the ruler of the whole world. 36

O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree. 37

O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters, may you pour forth upon us wealth, comprising various treasures and gold; may we have strength to live long in the worlds. 38

O divine elixir, the winner of cattle, wealth, and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises. 39

We are hearing the sound of the waves of sweet-flavoured elixir. Clothed in waters, the mighty one plunges (into the cosmic pitcher); the king, whose chariot is the cosmic filter, gets ready to proceed to battle, and armed with a thousand weapons, he wins ample sustenance (for us). 40



॥२८॥

स भुन्दना उदियति प्रजावतीर्विश्वायुर्विश्वाः सुभरा अहर्दिवि ।  
 ब्रह्मा प्रजावद्वयिमश्वपस्त्यं पीत इन्दुविन्द्रमसभ्यं याचतात् ॥४१॥  
 सो अग्रे अह्नां हरिर्हर्यतो मदुः प्र चेत्तसा चेतयते अनु द्युभिः ।  
 द्वा जना यातर्यन्नन्तरीयते नरा च शंसं देव्यं च धर्तारि ॥४२॥

sá bhandánā úd iyarti prajāvatīr viśvāyūr viśvāḥ su-  
 bhārā āhardivi | bráhma prajāvad rayim āsvapastyan pītā  
 indav índram asmābhyam yācatāt || 41 || só āgre āhuām há-  
 rir haryatō mādah prā cetasā cetayate ānu dyūbhiḥ | dvā  
 jāna yātāyam antār iyate nārā ca śāṁsam daīvyam ca  
 dhartāri || 42 ||

अञ्जते व्यञ्जते समञ्जते कर्तुं रिहन्ति मधुनाभ्यञ्जते ।  
 सिन्धोरुच्छ्वसे पतर्यन्तमुक्ष्णं हिरण्यपावाः पशुमासु गृभ्णते ॥४३॥  
 विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति ।  
 अहिर्न जूर्णामति सर्पति त्वचमत्यो न कीळन्नसरदृषा हरिः ॥४४॥  
 अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः ।  
 हरिर्घृतक्षुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्व्यः ॥४५॥

añjate vy añjate sām añjate krátum rihanti  
 mādhuṇābhy añjate | sindhor ucehvāsē patāyantam ukshā-  
 ṇam hiraṇyapāvāḥ paśum āsu gṛibhṇate || 43 || vipaścite  
 pāvamānāya gāyata mahī nā dhārāty āndho arshati | āhir  
 nā jurnām āti sarpati tvācam ātyo nā krīḷann asarad vṛi-  
 sha hāriḥ || 44 || agregó rājāpyas tavishyate vimāno ālmām  
 bhūvaneshv ārpitaḥ | hārir ghṛitāsnuh sudṛīṣiko arṇavō jyo-  
 tirathah pavate rāyā okyāḥ || 45 || 20 ||

All the days and all the nights are chanted the glories and praises of this elixir; these praises are easily borne and productive of prosperity; O elixir, when delighted, may you solicit the resplendent Lord to give us food productive of progeny and riches filling our homes. 41

During the early hours of the day, the golden-hued delightful exhilarating elixir is specifically beneficial to intellectuals. It shines during these hours. It elevates to high positions both the participants, the sacrificer and the chanter. 42

They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent. 43

Sing forth (O priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse. 44

The divine elixir, foremost, radiant, dweller in cosmic water, placed in the firmament as the measurer of the days, is glorified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flows giving wealth to all house-holders. 45

॥२१॥

अस॑र्जि॒ स्कुम्भो॑ दि॒व उ॒द्यतो॑ मदुः परि॑ त्रि॒धातु॑र्भुवनान्य॑र्षति ।  
 अंशुं॑ रि॒हन्ति॑ म॒तयः॑ प॒निघ्न॑तं गिरा॑ यदि॒ निर्णिज॑मृग्मि॒णो ययुः॑ ॥४६॥  
 प्र ते॒ धारा॑ अत्य॒ष्वा॒नि मे॒ष्यः पु॒नान॑स्य॒ संय॑तो॒ यन्ति॑ रंह॒यः ।  
 यद्रो॑भि॒रिन्दो॑ च॒म्बोः स॒मज्य॑स॒ आ सु॒वानः॑ सोम॒ कल॑शेषु॒ सीद॑सि ॥४७॥  
 प॒र्वस्व॑ सोम॒ क्रतु॑वि॒ज्ञ उ॒क्थ्योऽव्यो॑ वारे॒ परि॑ धाव॒ मधु॑ प्रि॒यम् ।  
 ज॒हि वि॒श्वान्न॑क्षस॒ इन्दो॑ अ॒त्रि॒णो बृ॒हद्व॑दे॒म वि॒दथे॑ सु॒वीराः॑ ॥४८॥

asarji skambhó divá údyato mádah pári tridhátur bhú-  
 vanāny arshati | aṁśūṁ rihanti matāyaḥ pānipnatam girā  
 yādi nirñijam riḡmīno yayūḥ || 46 || prā te dhārā āty ānyāni  
 meshyāḥ punānāsya saṁyāto yanti rānhayaḥ | yād góbhīr  
 indo camvoh samajyāsa ā suvānāḥ soma kalāśeshu sīdasi  
 || 47 || pávasva soma kratuvín na ukthyó 'vyo vāre pári  
 dhāva mādhu priyām | jahí víśvān rakshāsa indo atrīṇo  
 bṛihád vadema vidátthe suvīrah || 48 || 21 ||

( ८७ ) सप्तमीतितमं सूक्तम्

( १-९ ) नवचंस्यास्य सूक्तस्य काव्य उशाना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२२॥

प्र तु॒ द्रव॑ परि॒ कोशं॑ नि॒ षीदु॑ नृभिः॒ पु॒नानो॑ अ॒भि वा॑ज॒र्मर्ष॑ ।  
 अश्वं॑ न त्वा॒ वाजिनं॑ म॒र्जय॑न्तोऽच्छा॒ ब॒र्ही र॑शनाभि॒र्नय॑न्ति ॥१॥  
 स्वा॒युधः॑ प॒वते॑ दे॒व इ॒न्दुर॑शस्ति॒हा वृ॒ज॒नं र॑क्ष॒माणः॑ ।  
 पि॒ता दे॒वानां॑ ज॒निता॑ सु॒दक्षो॑ विष्टु॒म्भो दि॒वो ध॑रुणः॒ पृथि॑व्याः ॥२॥

87.

Prā tu drava pári kōṣam ní shīda nṛibhiḥ punāno abhi  
 vājam arsha | āśvaṁ ná tvā vājīnam marjāyantó 'cha barhī  
 raśanābhīr nayanti || 1 || svāyudhāḥ pavate devā índur aśa-  
 s-tibā vṛijānam rākshamāṇaḥ | pitā devānam janitā sudākṣho  
 viṣṭambhó divó dharuṇaḥ prithivyāḥ || 2 ||

This divine exhilarating elixir, the supporter of heaven, has been let loose. The triply-mingled juice rushes to the waters; the intelligent worshippers caress the elixir which comes out with a hissing sound, and recite hymns in his praise. The chanters of verses approach the embodied beverage with songs and prayers. <sup>46</sup>

The rapid streams that flow forth are collected together, and allowed to pass through the interstices of the cosmic fleecy filter. After effusion, O elixir, you are mixed with water in the ladles and come down to the pitchers (and stored and stocked there). <sup>47</sup>

Flow for us, O elixir of divine love, cognizant of our worship and deserving praise; pour your beloved, sweet-flavoured juice upon the cosmic fleecy texture for filtration, O elixir, destroy all the voracious wicked forces. Blessed with excellent male offsprings, may we offer ample praises at the congregational gathering. <sup>48</sup>

## 87

Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins. <sup>1</sup>

The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of the divine powers, the progenitor, powerful prop of heaven and earth's support. <sup>2</sup>



ऋषिर्विप्रः पुरस्ता जनानामृषीर उशना काव्येन ।  
 स चिद्विवेद निहितं यदासामपीच्यं गुह्यं नाम गोनाम् ॥३॥  
 एष स्य ते मधुमौ इन्द्र सोमो वृषा वृष्णे परि पवित्रे अक्षाः ।  
 सहस्रसाः शतसा मूरिदावा शश्वत्तमं बहिरा वाज्यस्थात् ॥४॥  
 एते सोमा अभि गव्या सहस्रा महे वाजायामृताय श्रवांसि ।  
 पवित्रेभिः पर्वमाना असृग्रञ्चवस्यवो न प्रतनाजो अत्याः ॥५॥

r̥shir viprah  
 purastā janānam ṛbhūr dhīra usāna kāvyena | s̥a cid vi-  
 veda n̥hitam yād āsām apīcyam gūhyam nāma gōnām || 3 ||  
 eśhā syā te mādhumān indra sōmo vṛṣhā vṛṣhne pāri pa-  
 vītre akshāḥ | sahasrasāḥ śatasā bhūridāva śasvattamāni  
 barhīr ā vājy āsthāt || 4 || etē sōmā abhī gavyā sahasrā  
 mahē vājyāmṛtāya śrāvānsi | pavītrebhīḥ pavamānā asṛig-  
 rañ chravasyāvo nā pritanājo ātyāḥ || 5 || ३२ ||

॥३॥ परि हि प्मा पुरुहुतो जनानां विश्वासरद्धोजना पुयमानः ।  
 अथा भर श्येनभृत प्रयांसि रयिं तुज्ञानो अभि वाजमर्ष ॥६॥  
 एष सुवानः परि सोमः पवित्रे सर्गो न सृष्टो अदधावदवी ।  
 तिग्मे शिशानो महिषो न शृङ्गे गा गव्यन्नभि शूरो न सत्वा ॥७॥  
 एषा ययौ परमादन्तरद्वेः कूचित्सतीरुर्वे गा विवेद ।  
 दिवो न विद्युत्स्तनयन्त्यग्नेः सोमस्य ते पवत इन्द्र धारा ॥८॥

pāri hī sbmā puruhūtō janānām viśvāsarad bhōjanā pū-  
 yāmānaḥ | āthā bhara syenabhṛita prāyānsi rayim tūñjāno  
 abhī vājam arsha || 6 || eśhā suvānāḥ pāri sōmaḥ pavītre  
 sārgo nā śṛiṣhṭō adadhāvad ārvā | tigme śṣāno mahiṣhō  
 nā śṛiṅge gā gavyānn abhī śūro nā sātva || 7 || eśhā yayan  
 paramād antār ādreḥ kūcit satīr ūrvē gā viveda | divō nā  
 vidyūt stanāyanty abhrañ sōmasya te pavata indra dhārā  
 || 8 ||



The seer, the sage, the champion of men, deft and sagacious, and brilliantly intelligent, such a poet by his poetic gift, (or a seer by the divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed. 3

For you, O resplendent self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter; the giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice. 4

These divine elixirs, moving in the direction of thousand viands produced by kine, are purified at the cosmic filter. They are let loose for securing ample food and ambrosia, like horses rushing to the battle for glorious victory. 5

Invoked by many, the elixir under-going purification pours forth all food and sustenance (for everyone of us). Brought on the earth by a divine falcon, may you bring us dainty viands and wealth from all sides. May you send forth such a juice of yours. 6

When effused, this quick-flowing elixir hastens to the cosmic filter, like a steed let loose; whilst alighting, it rushes like a buffalo sharpening his pointed horns, or like a brave warrior in search of cattle. 7

This stream of elixir issues forth from a high region and finds treasure of kine hidden somewhere in the self, the cave within the mountain. The stream of elixir flows for you, O resplendent self, like lightning thundering through the clouds of the midspace. 8

उ॒त स्म रा॒शिं परि॑ या॒सि गो॒नामि॒न्द्रेण॑ सोम॒ स॒रथं पु॒नानः॑ ।  
पु॒र्वीरिषो॑ बृ॒हती॒जीर॑दानो॒ शिक्षा॑ श॒चीव॑स्तव॒ ता उप॑ष्टुत् ॥९॥

utá sma rāśim pári yāsi gónām índreṇa soma sará-  
tham punānāḥ | pūrvīr īśho bṛihatīr jīradāno śikṣhā śaci-  
vas tāva tā upashtūt || 9 || 23 ||

( ८८ ) अष्टाशीनितमं सूक्तम्

(१-८) अष्टचम्याय सूक्तस्य काव्य उशाना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२४॥

अ॒यं सोम॑ इन्द्र॒ तुभ्यं॑ सु॒न्वे तुभ्यं॑ पव॒ते त्वम॑स्य पा॒हि ।  
त्वं ह॒ यं च॑कृषे त्वं ववृष इन्द्रुं मदा॒य यु॒ज्याय॑ सोम॑म् ॥१॥  
स ई॒ रथो॑ न भु॒रिषा॑ळयोजि म॒हः पुरु॑ष्णि सा॒तये॑ वसू॒नि ।  
आदी॑ विश्वा नहु॒ष्याणि॑ जा॒ता स्व॑र्षा॒ता वन॑ ऊ॒र्ध्वा न॑वन्त ॥२॥  
वा॒युर्न यो नि॒युत्वा॑ इष्ट॒यामा॑ नास॒त्येव॑ हव॒ आ शं॑भविष्ठः ।  
वि॒श्ववारो॑ द्रवि॒णोदा॑ इव॒ त्मन्पू॑षेव॒ धीज॑र्वनोऽसि सोम॑-॥३॥  
इन्द्रो॑ न यो म॒हा कर्मा॑णि चक्रि॒र्हन्ता॑ वृ॒त्राणाम॑सि सोम॑ पूर्भि॒त् ।  
पै॒हो न हि॑ त्वमहि॒नाम्नां॑ हु॒न्ता वि॒श्वस्या॑सि सोम॑ दस्योः ॥४॥

88.

Ayám sóma indra túbhyam sunve túbhyam pavate tvám  
asya páhi | tvám ha yam cakṛishé tvám vavṛishá indum  
mádāya yújyāya sóman || 1 || sá im rātho ná bhurishá | ayoji  
mahāḥ purūṇi sātaye vāsūni | ád im víśva nahushyāni jatā  
svārshatā vāna ūrdhvā navanta || 2 || vāyúr ná yó niyútvān  
ishtáyamā násatyeva háva á śambhaviśṭṭhaḥ | víśvāvaro  
draviṇodá iva tmán pushéva dlājāvano 'si soma || 3 || indro  
ná yó mahá kármaṇi cākṛir hantá vṛitrāṇām asi soma pur-  
bhít | paidvó ná lí tvám áhinamnām hantá víśvasyasi soma  
dásyoh || 4 ||

And being purified, O elixir, you go to the herd of cattle. You and the resplendent self are seated in the same chariot. O prompt-giver, give us, when invoked, plentiful and abundant food, as you are the master of all viands. 9

## 88

The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have prepared; you have chosen for your exhilaration; it is verily your companion. 1

It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries. 2

O elixir, like the wind with its steeds, you go to your destination at pleasure, and like evertrue divines, you grant your devotees abundant felicity when invoked. You have been accepted by all of us as the giver of wealth. Like the supreme nourisher, you are always prompt to help the needy with the speed of mind. 3

O elixir, like the resplendent self, you perform mighty acts; you are the slayer of the wicked and the destroyer of their strongholds. Like the horse of an adventure, you are the killer of serpent, the nescience; you are the eliminator of every evil. 4

अ॒ग्निर्न॒ यो व॒न आ सृ॒ज्यमा॑नो वृ॒था पा॒जांसि॒ कृणु॑ते न॒दीषु॑ ।  
 ज॒नो न यु॒ध्वा म॒हत उ॑प॒व्दिरि॑यति॒ सोमः॑ प॒र्वमा॑न ऊ॒र्मिम् ॥५॥  
 ए॒ते सोमा॒ अति॒ वारा॑ण्य॒व्या दि॒व्या न को॑शा॒सो अ॒भ्रव॑र्षाः ।  
 वृ॒था स॒मुद्रं॑ सि॒न्धवो॑ न नी॒चीः सु॒तासो॑ अ॒भि क॒लशौ॑ अ॒सृग्र॑न् ॥६॥  
 शु॒ष्मी श॒र्धो न मा॑रु॒तं प॒वस्वा॑न॒भिः श॒स्ता दि॒व्या यथा॑ वि॒ट् ।  
 आ॒पो न म॒क्षु सु॑म॒तिर्भ॑वा नः स॒हस्रा॑प्साः पृ॒तना॑षा॒न् यज्ञः॑ ॥७॥  
 रा॒ज्ञो नु ते॒ वरु॑णस्य व्र॒तानि॑ बृ॒हद्रे॑भीरं त॒व सोम॑ धाम ।  
 शु॒चि॒ष्ट्रम॑सि प्रि॒यो न मि॒त्रो दु॒क्षाय्यो॑ अ॒र्यमे॑वा॒सि सोम॑ ॥८॥

agnīr ná yó vána á sriḡyámāno vṛithā pájānsi  
 kṛiṇute nadīṣhu | jāno ná yúdhvā mahatā upabdir iyarti  
 sómah pávamāna ūrmīm || 5 || eté sómā áti várāṇy ávyā  
 divyā ná kósāso abhrávarshāḥ | vṛithā samudráṁ síndhavo  
 ná níciḥ sutáso abhí kalásāñ asṛigran || 6 || ṣushmí śárdho  
 ná márutam pavasvánabhiṣastā divyā yáthā víṭ | ápo ná  
 makshú sumatír bhavā naḥ sahásrāpsāḥ pṛitanāṣhāñ ná  
 yajñāḥ || 7 || rájño nú te varuṇasya vratāni — || 8 || २४ ||

( ८९. ) एकोनवत्तिमं सूक्तम्

( १-५ ) समर्चय्यास्य सूक्तस्य काव्य उशाना ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥

प्रो॒ स्य वह्निः॑ प॒थ्या॑भिर॒स्यान्दि॒वो न वृ॑ष्टिः प॒र्वमा॑नो अ॒क्षाः ।  
 स॒हस्र॑धारो अ॒सद॒न्यस्मे॑ मा॒तुरु॑प॒स्थे व॒न आ च॒ सोमः॑ ॥१॥

89.

Pró syá váhniḥ pathyābhir asyān divó ná vṛisṭiḥ pá-  
 vamāno akshāḥ | sahásradbhāro asadan ny āsmé mātúr upá-  
 sthe vána á ca sómah || 1 ||



O elixir, you are born in a forest like fire; you easily manifest your might in the running waters; you are like a warrior who fights roaring against his mighty foe; O elixir, you give rise to ripples while being purified and filtered. 5

These elixir-juices pass through the cosmic fleecy filter. Like rains from heaven, they are showered from the height. The effused juices flow promptly to the cosmic pitchers, as rivers running downwards flow into the ocean. 6

O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like waters. You are verily of a thousand forms, adorable like the resplendent self and the victor in battle. 7

Your acts are like those of the royal sovereign, vast and profound; nectar is your abode; you are pure as the beloved sun, and munificent, O elixir, like a great ordainer. 8

This effused elixir moves forth along the cosmic paths like a horse of burden; when purified, you, O elixir, flow like the rain from heaven; the thousand-streamed elixir rests in the cosmic family as if on its mother's lap in the cosmic water. 1



राजा सिन्धूनामवसिष्ठं वासं ऋतस्य नावमारुहद्रजिष्ठाम् ।  
 अप्सु द्रप्सो वावृधे श्येनजूतो दुह ईं पिता दुह ईं पितुर्जाम् ॥२॥  
 सिंहं नमन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम् ।  
 शूरो युत्सु प्रथमः पृच्छते गा अस्य चक्षसा परि पात्युक्षा ॥३॥  
 मधुपृष्ठं घोरमयासमश्वं रथे युञ्जन्त्युरुचक्रं ऋष्वम् ।  
 स्वसार ईं जामयो मर्जयन्ति सनाभयो वाजिनमर्जयन्ति ॥४॥

rājā śindhūnām avasishṭha vāsa  
 ritāsya nāvam āruhad rājishṭhām | apsú drapsó vāvṛidhe  
 syenájūto duhá īm pitá duhá īm pitúr jām || 2 || śinhām  
 nasanta mādḥvo ayāsam hārim arushām divó asyá pátim |  
 śūro yutsú prathamáh prichate gá ásyā cákshasā pári pāty  
 ukshá || 3 || mādhuṣṛishṭham ghorám ayāsam áśvam ráthe  
 yuñjanty urucakrá řishvám | śvāsāra īm jāmayo marjayanti  
 sánābhayo vājīnam ūrjayanti || 4 ||

चतस्र ईं घृतदुहः सचन्ते समाने अन्तर्धरुणे निषत्ताः ।  
 ता ईमर्षन्ति नमसा पुनानास्ता ईं विश्वतः परि षन्ति पूर्वीः ॥५॥  
 विष्टम्भो दिवो धरुणः पृथिव्या विश्वा उत क्षितयो हस्ते अस्य ।  
 अर्सन्त उत्सो गृणते नियुत्यान्मध्वो अंशुः पवत इन्द्रियाय ॥६॥  
 वृन्वन्नवातो अभि देववीतिमिन्द्राय सोम वृत्रहा पवस्य ।  
 शग्धि महः पुरुश्चन्द्रस्य रायः सुवीर्यस्य पतयः स्याम ॥७॥

cátasra īm ghṛitadúhaḥ  
 sacante samāné antár dharuṇe nishattāḥ | tā īm arshanti  
 námasā punánás tá īm viśvataḥ pári shanti pūrvīḥ || 5 ||  
 viṣṭambho divó dharuṇaḥ prithivyā viśvā utá kshitáyo  
 háste asya | ásat ta útso gṛīnaté niyútvañ mādḥvo aṅśúḥ  
 pavata indriyáya || 6 || vanvānn ávāto abhí devávītim ín-  
 drāya soma vṛitrahá pavasva | śagdhí maháh puruścandrā-  
 sya rāyáh suvīryasya pátayaḥ syāma || 7 || 25 ||

The sovereign divine elixir has put on the vestment of the cosmic vapours. The ship it ascends constitutes of eternal truth in matters of sacrifice; the dripping juice, brought by the celestial falcon, mixes with waters; the *father*, the heavenly Lord, milks him-milks him, the son of the father firmament. 2

The worshippers press out the lion-like elixir, which mixes with water, is green-tinted, shining and the protector of this heaven; it is a foremost hero in battles; among the divinities, it is the first to recover the stolen cows (the lost wisdom); by his might, the showerer, the resplendent Lord, is our protector. 3

The priests harness to the broad-wheeled car of universe, the glossy-backed, terrible, active, graceful courser—the sun; sister fingers, ten in number, cleanse him, and men strengthen this vigorous car of the sun by invocations. 4

The four yielders of butter (the cows) wait upon it, staying in a common shed; being purified, these cows approach the elixir with food and they surround it in numbers from every side. 5

(The elixir is) the prop of heaven, supporter of earth and in its hands, lies the well-being of us all. May you, the fountain (of prosperity) be possessed of energy (or horses), to be awarded to your adorers. The filament of the sweet-flavoured elixir is purified for our winning strength. 6

O elixir, ever victorious, never accepting a defeat, may you approach the congregation of friendship with divine forces; you are the destroyer of evils. May you flow for the satisfaction of the resplendent Lord; grant us abundant and splendid wealth. May we be masters of heroic vigour. 7

( १.० ) नवतितमं सूक्तम्

( १-६ ) षड्विंशत्यास्य सूक्तस्य मैत्रावरुणिवसिष्ठ ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२६॥

प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिष्यन्नयासीत् ।  
 इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोरादधानः ॥१॥  
 अभि त्रिष्टुप् वृषणं वयोधामाङ्घ्रिषाणामवावशन्त वाणीः ।  
 वना वसानो वरुणो न सिन्धुन्वि रत्नधा दयते वार्याणि ॥२॥  
 शूरग्रामः सर्ववीरः सहावाञ्जेता पवस्व सनिता धनानि ।  
 तिग्मायुधः क्षिप्रधन्वा समत्स्वषाब्धः साह्यान्पृतनासु शत्रून् ॥३॥

90.

Prá hinvánó janitá ródasyo rátho ná vájam sanishyān  
 ayāsīt | indram gāchann āyudhā samśīśano vīsva vāsu hās-  
 tayor ādādhanah || 1 || abhī triprishthām vṛṣhaṇam vayo-  
 dhām āṅgūshāṇām avāvaśanta vāṇih | vānā vāsāno vārūno  
 ná sindhūn ví ratnadhā dayate vāryāni || 2 || śūragrāmaḥ  
 sārva-vīraḥ sāhāvāñ jētā pavasva sānitā dhānāni | tigmāyū-  
 dhah kshiprādhanvā samātsv āśhālhaḥ sāhvān prītanāsu śāt-  
 rūn || 3 ||

उरुगव्युतिरभयानि कृष्वन्तसमीचीने आ पवस्वा पुरन्धी ।  
 अपः सिषासन्नुषसः स्वर्गाः सं चिक्रदो महो अस्मभ्यं वाजान् ॥४॥  
 मत्सि सोम वरुणं मत्सि मित्रं मत्सीन्द्रमिन्दो पवमानं विष्णुम् ।  
 मत्सि शर्धो मरुतं मत्सि देवान्मत्सि महामिन्द्रमिन्दो मदाय ॥५॥  
 एवा राजेव क्रतुमाँ अमेन विश्वा घनिष्ठदुरिता पवस्व ।  
 इन्द्रो सूक्ताय वचसे वयो धा यूयं पात स्वस्तिभिः सदा नः ॥६॥

urúgavyūtir abhayāni kṛiṇvān samīciné á pa-  
 vasvā pūramdhi | apāḥ śishāsann ushāsaḥ svār gāḥ sām ci-  
 krado mahó asmábhyam vājān || 4 || mātsi soma vārūṇam  
 mātsi mitrām mātśīndram indo pavamāna vīṣṇum | mātsi  
 śārdho mārutani mātsi devān mātsi mahāni indram indo  
 mādāya || 5 || evā rājeva krátumān āmena vīsvā ghānighnad  
 duritā pavasva | indo sūktāya vācasc vāyo dhā yūyāni pāta  
 svastibhiḥ sādā naḥ || 6 || 25 ||

Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self. 1

The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches. 2

Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army. 3

Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food. 4

O elixir, may you exhilarate ocean, exhilarate the sun; O flowing elixir, exhilarate lightning and wind, exhilarate the company of clouds, exhilarate all the divines; may you glorify the mighty universal self for his rejoicing. 5

Thus like a king, performing your functions, flow on, O elixir, destroying all evils by your might: O elixir, give food in response to our well-recited praises; may you cherish us ever with your blessings. 6



( १-६ ) एकनवतितमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥ १ ॥

अस॑र्जि॒ वक्त्रा॑ रथ्ये॒ यथा॑जौ धि॒या म॒नोता॑ प्रथ॒मो म॑नी॒षी ।

दश॑ स्व॒सारो॑ अधि॒ सानो॑ अव्येऽज॒न्ति व॑ह्नि॒ सद॑ना॒न्यच्छे॑ ॥१॥

वी॒ती ज॑नस्य दि॒व्यस्य॑ क॒व्यैरधि॑ सु॒वानो॑ न॒हुष्ये॑भिरि॒न्दुः ।

प्र॒ यो नृ॑भि॒रमृ॒तो म॑र्त्ये॒भिर्म॑र्ज॒जानो॑ऽवि॒भिर्गो॑भि॒रद्भिः॑ ॥२॥

91.

Asarji vākvā rāthyē yāthajāu dhiyā manōtā prathamō  
manīshī | dāṣa svāsāro ādhi sāno āvyē 'janti vāhniṃ sādā  
nāny ācha || 1 || vītī jānasya divyāsyā kavyair ādhi suvāno  
nahushyēbhir induh | prā yō nṛībhir amṛito mārtyebhir  
marmṛijāno 'vibhir gōbhir adbhīḥ || 2 ||

वृषा॑ वृ॒ष्णे रो॒सुवदं॑शु॒रस्मे॑ प॒वमानो॑ रु॒शदी॑र्ते॒ पयो॑ गोः ।  
स॒हस्र॑मृ॒क्का प॑थिभि॒र्वचो॑वि॒दध्व॑स्मभिः॒ सूर॑ो अ॒प्यं वि॑ याति ॥३॥  
रु॒जा इ॒च्छा चि॒द्रक्ष॑सः॒ सदा॑सि पु॒नान॑ इ॒न्द ऊ॒र्णुहि॑ वि वाजा॑न् ।  
वृ॒श्चोप॑रि॒ष्टातु॑ज॒ता व॒धेन॑ ये अ॒न्ति दू॒रादु॑प॒नाय॑मेषाम् ॥४॥  
स प्र॒त्नव॑न्नव्य॒से वि॒श्ववार॑ सू॒क्ताय॑ प॒थः कृ॑णुहि प्रा॒चः ।  
ये दु॒ष्पहा॑सो व॒नुषा॑ वृ॒हन्त॑स्तौ॒स्ते अ॒श्याम॑ पु॒रु॒कृ॒तपु॒रु॒क्षो ॥५॥

vṛishā vṛishṇe ró-  
ruvad aṇśúr asmai pávamāno rūsad irte páyo gōḥ | sa-  
hásram říkvā pathībhir vacovíd adhvasmábhiḥ sūro ānyam  
ví yāti || 3 || rujā dṛiḥhā cid rakshásah sādānsi punānā inda  
urṇuhi ví vájan | vṛiścópárishtāt tujatā vadhéna yé ánti  
durád upanāyām eshām || 4 || sá pratnaván návyase viṣva-  
vara suktāya patháh kṛiṇuhi prácaḥ | yé duḥsháhāso va-  
núshā bṛihántas táns te asyāma purukṛit puruksho || 5 ||



Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir is effused out after the recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant, and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place. <sup>1</sup>

The purified juice of the elixir, effused out by enlightened mortals is brought to the place of sacrifice to be used as a nourishing food of the celestial people (i.e. for nourishing the participants in the sacrifice, as well as for sustaining divine natural forces in cosmos). The elixir is divine and immortal though effused and purified by mortal (priests). It has been filtered through the cosmic fleecy filter, mixed with water and strengthened with milk and curds. <sup>2</sup>

The divine elixir, the showerer of blessings, while being purified, goes roaring to mix with the shining milk of cow. Greeted with laudation, cognizant of sacred praise, the elixir passes through the filter by a thousand imperishable pathways. <sup>3</sup>

O divine elixir, when purified, put on the strength and demolish the strong dwellings of demoniac adversaries, whether they come from above, from near or from far; destroy their leaders as well, destroy all their forces. <sup>4</sup>

O universally adorable, may you as of old rennovate old paths on new lines, teach old traditions to your new worshippers. O doer of many acts, praised through numerous hymns, may we obtain such blessings and portions from you as are difficult to defeat, and being mighty, may you inflict injury on our foes. <sup>5</sup>

ए॒वा पु॒ना॒नो अ॒पः स्व॑र्गा अ॒स्मभ्यं॑ तो॒का त॑नयानि भूर्नि ।  
 शं नः॑ क्षे॒त्रमु॒रु ज्योतीं॑षि सोम॒ ज्योऽः सूर्य॑ दृ॒शये॑ रिरिहि ॥६॥

cvā

punānó apāḥ svar gā asmābhyam tokā tānayāni bhūri | śam  
 naḥ kshétram urú jyótīnshi soma jyón naḥ sūryam dṛṣāye  
 ririhī || 6 || 1 ||

( ९.२ ) दिनवर्तितमं सूक्तम्

(१-६) पडुचस्यास्य सूक्तस्य भारीचः कश्यप ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥२॥

परि॑ सु॒वा॒नो ह॒रि॒रंशुः प॒वित्रे॑ रथो न सर्जि॑ स॒नये॑ हिया॒नः ।  
 आप॑च्छ्लो॒कमिन्द्रि॑यं पू॒यमा॑नः प्र॒ति दे॒वाँ अ॑जुषत प्र॒योभिः॑ ॥१॥  
 अ॒च्छा नृ॒चक्षा॑ अ॒सरत्प॒वित्रे॑ ना॒म द॒धानः॑ क॒विर॑स्य॒ यो नो॑ ।  
 सी॒दन्हो॑ते॒व स॒दने॑ च॒मूपै॑म॒ग्मन्नु॑षयः स॒प्त वि॒प्राः ॥२॥  
 प्र सु॒मे॒धा गा॑तुविद्वि॒श्वदे॒वः सोमः॑ पु॒ना॒नः स॒द एति॑ नित्यम् ।  
 भु॒वद्वि॒श्वेषु॑ का॒व्येषु॑ र॒न्तानु॑ ज॒ना॒न्यत॑ते पञ्च॒ धीरः॑ ॥३॥  
 तव॑ ते सोम॒ पव॑मान॒ नि॒ण्ये वि॒श्वे दे॒वास्त्रय॑ ए॒काद॑शासः ।  
 द॒श स्व॒धाभि॒रधि॑ सानो॒ अव्ये॑ मृजन्ति॒ त्वा न॒द्यः स॒प्त य॒ज्ञीः ॥४॥

92.

Pāri suvānó hārīr aṅśūḥ pavitre rātho ná sarji sanāye  
 hiyānāḥ | āpac chlókam indriyām pūyāmānaḥ prāti devāñ  
 ajushata prāyobhiḥ || 1 || āchā nṛicākṣiā asarat pavitre nāma  
 dādhanāḥ kavir asya yónau | sídan hótēva sādane camī-  
 shūpem agmann ṛishayaḥ saptā víprāḥ || 2 || prā sumedhā  
 gātuvíd viśvādevaḥ sōmaḥ punānāḥ sādā eti nityam | bhū-  
 vad viśveshu kāvyeshu rāntānu jānān yatate pāñca dhīrah  
 || 3 || tāva tyé soma pavamāna niṇyé viśve devās trāya ekā-  
 daśāśaḥ | dāśa svadhābhir ādhi sāno āvye mṛijānti tvā na-  
 dyāḥ saptā yahvīḥ || 4 ||

Thus being purified, bestow upon us the light of heaven and earth, and grant many sons and grandsons; give us health, ample land and bright luminaries and grant us long life to see the sunshine years after years. 6

## 92

The golden-hued elixir, effused, activated and urged, comes to the cosmic filter as a chariot to the battle-field for the acquisition of riches; being filtered, it listens to the praise of the resplendent self and gratifies Nature's bounties with sustenance. 1

He who beholds men and retains the water, proceeds to his place on the cosmic filter like a ministrant priest sitting at the worship. The elixir flows to its cups; the seven wise seers approach it with praise. 2

The elixir, the intelligent, the knower of the right path, accompanied by all divine forces, goes to its abode (the receptacle) after purification. Let it rejoice in all sacred praises. The sage elixir endeavours to satisfy all the five classes of beings (the intelligentsia, the warriors, the traders, the labour, and the unclassified). 3

O flowing elixir, the thrice eleven (33) universal divine entities live in your secret heaven, the ten fingers cleanse you with the waters upon the elevated cosmic fleecy filter; the seven great rivers provide water (for cleansing purposes). 4

तन्नु सत्यं पवमानस्यास्तु यत्र विश्वे कारवः संनसन्त ।  
 ज्योतिर्यदह्ने अकृणोदु लोकं प्रावन्मनुं दस्यवे कर्भीकम् ॥५॥  
 परि सन्नेव पशुमान्ति होता राजा न सत्यः समितीरियानः ।  
 सोमः पुनानः कलशौ अयासीत्सीदन्मृगो न महिषो वनेषु ॥६॥

tān nū satyām pāvamānasyāstu yā-  
 tra viśve kārāvah samnāsanta | jyōtir yād āhne ākṛiṇod u  
 lokām prāvan mānuṃ dāsyave kar abhīkam || 5 || pāri sād-  
 meva paśumānti hōtā rāja nā satyāḥ sāmitir iyānāḥ | sō-  
 mah punānāḥ kalāśān ayāsīt sīdan mṛigō nā mahiṣō vā-  
 neshu || 6 || २ ||

( १.३ ) त्रिनवतितमं सूक्तम्

( १-५ ) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥३॥

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।  
 हरिः पर्यद्रवज्ञाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥१॥  
 सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुस्वारो अद्भिः ।  
 मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्त्रियाभिः ॥२॥  
 उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः ।  
 मूर्धानं गावः पर्यसा चमूष्वभि श्रीणन्ति वसुभिर्न निकैः ॥३॥

93.

Sākamūksho marjayanta svāsaro dāśa dhīrasya dhītāyo  
 dhānutriḥ | hāriḥ pāry adravaj jāḥ sūryasya drōṇaṃ nana-  
 kshe ātyo nā vājī || 1 || sām mātṛibhir nā śīsur vāvaśānō  
 vṛiṣhā dadhanve puruvāro adbhīḥ | māryo nā yōshām abhī  
 nishkritām yān sām gachate kalāśa usṛiyābhiḥ || 2 || utā  
 prā pipya ūdhar āghnyāyā indur dhārābhiḥ sacate sume-  
 dhāḥ | mūrdhānam gāvah pāyasā camūshv abhī śṛiṇanti vā-  
 subhir nā niktaīḥ || 3 ||



May that truthful place (i.e. the sacrifice) of the flowing elixir be quickly ours, where all the worshippers assemble. That very light which brightens the day protects the mankind also. The elixir utilizes its effulgence for the destruction of non-believers and malicious persons. 5

As the ministrant priest proceeds to the house, full of kine and cattle, or just as the king, pledged for truth and justice, comes to parliament, or just as a buffalo comes to waters, so the divine elixir comes to the pitchers. 6

## 93

Ten sister-like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher like a swift horse. 1

The showerer of blessings (the divine elixir), loved by all and longing to meet divines, is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds. 2

And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as with newly washed dresses. 3



स नो देवेभिः पवमान रदेन्दो रयिमश्विनं वावशानः ।  
 रथिरायतामुशती पुरन्धिरस्मद्रथगा द्वावने वसूनाम् ॥४॥  
 नू नो रयिमुप मास्य नुवन्तं पुनानो वाताप्यं विश्वश्चन्द्रम् ।  
 प्र वन्दितुरिन्दो तार्यायुः प्रातर्मक्षू धियावसुर्जगम्यात् ॥५॥

sá no devébbhiḥ pavamāna radéndo  
 rayíṃ aśvínam vāvaśānāḥ | rathirāyātāni uśatī púramdhir  
 asmadryāg ā dāvāne vāsūnām || 4 || nū no rayím úpa māsva  
 nṛivántam punānó vātápyam viśváścandram | prá vanditúr  
 indo tāry áyuh prátar makshú dhiyávasur jaganiyāt || 5 || ३ ||

( १.६४ ) चतुर्नवतितमं सूक्तम्

( १.-५.) पञ्चवेम्यास्य सूनम्याङ्गिरसः कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥४॥

अधि यदस्मिन्वाजिनीव शुभः स्पर्धन्ते धियः सूर्ये न विशः ।  
 अपो वृणानः पवते कवीयन्व्रजं न पशुवर्धनाय मन्म ॥१॥  
 द्विता व्यूर्ध्वन्नमृतस्य धाम स्वर्विदे भुवनानि प्रथन्त ।  
 धियः पिन्वानाः स्वसरे न गाव ऋतायन्तीरभि वावश्च इन्दुम् ॥२॥

94.

Ádhi yád asmin vājíniva śubha spárdhante dhíyah  
 sūrye ná víśaḥ | apó vṛiṇānāḥ pavate kavīyán vrajám ná  
 paṣuvārdhanāya mánma || 1 || dvitá vyūṛṇvānn amṛitasya  
 dhāma svarvīde bhúvanāni prathanta | dhíyah pinvánāḥ svá-  
 sare ná gāva řitāyántir abhí vāvaśra índum || 2 ||

O flowing elixir, may you, associated with Nature's bounties, our well-wishers, bestow upon us wealth and vigour; may your capacious mind, speeding on cosmic chariots come towards us to give us treasures. 4

O divine elixir, while being sanctified, measure out to us riches and a large family of men and also universally loving waters. O elixir, may the life of your praiser be prolonged; may he, rich in intelligence, flourish every morn from day to day. 5

## 94

The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in the waters, flows eager to meet its worshippers, like a cowherd going to a pleasant cow-stall for the nourishment of his cattle. 1

(The ambrosia is mixed twice with waters), thus the elixir, twice opens the abode of water. During that period, for it, the omniscient, all the worlds expand. The gratifying laudations, appropriate for the worship, invoke the divine elixir, which stays at the place of sacrifice, just as the kine staying and lowing in their stalls. 2

परि यत्कविः काव्या भरते शूरो न रथो भुवनानि विश्वा ।  
 देवेषु यशो मर्ताय भूषन्दक्षाय रायः पुरुभूषु नव्यः ॥३॥  
 श्रिये जातः श्रिय आ निरियाय श्रियं वयो जरितृभ्यो दधाति ।  
 श्रियं वसाना अमृतत्वमायन्भवन्ति सत्या समिथा मितद्रौ ॥४॥  
 इषमूर्जमभ्यर्षाश्वं गामुरु ज्योतिः कृणुहि मत्सि देवान् ।  
 विश्वानि हि सुषहा तानि तुभ्यं पवमान वाधसे सोम शत्रून् ॥५॥

pāri yāt  
 kavīḥ kāvyā bhārata śūro ná rātho bhuvanāni viśvā | de-  
 vēshu yāso mārtyāya bhūshan dākshaya rayāḥ purubhūshu  
 nāvyaḥ || 3 || śriyē jātaḥ śriyā ā nīr iyāya śriyam vāyo ja-  
 ritṛibhyo dadhāti | śriyam vāsānā amṛitatvām āyan bhā-  
 vanti satyā samithā mitādrau || 4 || īsham ūrjam abhy ār-  
 shāsvam gāṁ urī jyōtiḥ kṛiṇuhi mātasi devān | viśvāni hī su-  
 shāhā tāni tūbhyam pāvamāna bādhasē soma śātrūn || 5 || 4 ||

( १-५ ) पञ्चनवतितमं सूक्तम्

( १-५ ) पञ्चम्याम्य सूक्तस्य काण्वः प्रम्कण्व ऋषिः । पवमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

॥५॥

कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।  
 नृभिर्यतः कृणुते निर्णिजं गा अतो मतीर्जनयत स्वधाभिः ॥१॥  
 हरिः सृजानः पथ्यामृतस्येयति वाचमरितेव नावम् ।  
 देवो देवानां गुह्यानि नामाविष्कृणोति बर्हिषि प्रवाचे ॥२॥

95.

Kānikranti hārīr ā sriyāmānaḥ sīdan vānasya jathāre  
 punānaḥ | nṛibhir yatāḥ kṛiṇute nirñijaṁ gā āto matīr ja-  
 nayata svadhābhiḥ || 1 || hārīḥ srijānaḥ pathyām ṛitāsyeṣyarti  
 vācam aritēva nāvam | devō devānām gūhyāni nāmāviśh  
 kṛiṇoti barhīshi pravāce || 2 ||

The enlightened divine cosmic elixir listens to the invocations of the priests. Like a chariot, it goes round all the regions and gains popularity. Whatsoever wealth abides with immortals, it brings to the mortal-man. It is to be glorified at the place of universal sacrifice for the procurement of fresh and the preservation of the riches already bestowed. 3

It is generated for prosperity; it issues forth; it gives prosperity and sustenance to those who praise him. Clothing themselves in its prosperity, they obtain immortality, it moves with measured tread in its course and makes the struggles of life successful and victorious. 4

Bring to us food and fuel, horses and cattle; give us ample light. May all bounties of Nature be endowed with exhilaration. On your accounts, the devils have all been killed. O flowing elixir, subdue all our adversaries. 5

## 95

The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds. Chant hymns of praises and give offering of the elixir. 1

The golden-hued elixir, when let loose, sends forth its thrilling voice that indicates the path of truth as the boatman propels his boat; the bright elixir reveals to its worshippers squatting on the green lawns the secret names of the Lord. 2



अ॒पाभि॒वेदु॒र्मय॒स्तर्तु॑राणाः प्र मनी॒षा ई॒रते॒ सोम॑मच्छ ।  
 न॒म॒स्यन्ती॒रुप॑ च॒ यन्ति॒ सं चा च॑ वि॒शन्त्यु॒शती॒रुश॑न्तम् ॥३॥  
 तं म॒र्मृजानं॑ म॒हिषं॑ न साना॒वंशुं॑ दु॒हन्त्यु॒क्षणं॑ गि॒रिष्ठा॑म् ।  
 तं वा॒वशानं॑ म॒तयः॑ सच॒न्ते त्रि॒तो बि॒भर्ति॑ वरु॒णं समु॑द्रे ॥४॥  
 इ॒ष्यन्वाच॑मु॒पव॑क्तेव॒ होतुः॑ पु॒नान॑ इ॒न्दो वि॒ष्या मनी॑षाम् ।  
 इन्द्र॑श्च॒ यत्क्षय॑थः सौ॒भगा॑य सु॒वीर्य॑स्य प॒तयः॑ स्याम ॥५॥

apām ivéd ūrmāyas tārturā-  
 nāḥ prā manishā irate sōmam ācha | namasyāntīr ūpa ca  
 yānti saṁ cā ca viṣanty uṣatīr uṣāntam || 3 || tām marmṛi-  
 jānām mahishām nā sānāv aṅśum dūhanty ukṣhāṇam gi-  
 riṣṭhām | tām vāvaśanām matāyaḥ sacante tritō bibharti  
 varuṇam samudré || 4 || īshyan vācam upavaktéva hótuh pu-  
 nānā indo ví shyā manishām | indraś ca yāt ksháyathah  
 saubhagāya suviryasya pátayaḥ syāma || 5 || ५ ||

( ५६ ) पणवतितमं सूक्तम्

(१-२४) चतुर्विंशत्युच्यमान्य सूक्तस्य वैवोदासिः प्रतर्दनं क्रयिः । पत्रमानः सोमो देवता । त्रिष्टुप् छन्दः ॥

प्र से॒ना॒नीः शू॒रो अ॒ग्ने र॒थानां॑ ग॒व्य॒न्नेति॑ ह॒र्षेति॑ अ॒स्य से॒ना ।  
 भ॒द्रान्कृ॒ण्वन्निन्द्र॑हु॒वान्त्सखि॑भ्य॒ आ सोमो॑ व॒क्त्रा र॒भ॒सानि॑ द॒त्ते ॥१॥  
 स॒मस्य॑ ह॒रिं ह॒रयो॑ मृ॒जन्त्य॑श्च॒हृयैर॑नि॒शितं॑ न॒मोभिः॑ ।  
 आ ति॑ष्ठति॒ रथ॑मिन्द्रस्य॒ सखा॑ वि॒द्वौ ए॒ना सु॒मतिं॑ या॒त्यच्छ॑ ॥२॥

Prā senānīḥ śūro āgre rāthānām gavyānn eti hārshate  
 asya senā | bhadrān kṛiṇvānn indrahavān sākhībhya ā  
 sōmo vāstrā rabhasāni datte || 1 || sām asya hāriṁ hārayo  
 mṛijanty aśvahayaḥ āniṣitam nāmobhiḥ | ā tishṭhati rātham  
 indrasya sakhā vidvān ena sumatīm yāty ācha || 2 ||



It is true that the priests hurrying like the waves of the waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge in the divine elixir. 3

They, the devotees, milk forth like a buffalo the cleansed divine elixir, who dwells on a high place, who is the showerer, the sprinkler, and is placed between the two hemispheres; hymns follow and attend it as it roars; the sun, who dwells in the three abodes, supports it. The elixir is the defeater of adversaries in the firmament. 4

O elixir, while being purified you encourage us to offer prayers; may you direct us to sacred duties like an invoking priest. May you evoke our intellect, while you and the resplendent Lord, are present together. May we be prosperous; may we become the possessors of heroic vigour. 5

## 96

In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes, The oblations and invocations are for the resplendent self to bring prosperity to friends. 1

The priests, decked with gold, express its green-tinted juice. The elixir mounts the chariot yoked with horses and proceeds to the place of sacrifice (where hymns are chanted in its praise). The wise elixir is friendly to the resplendent self and meets the worshippers with affection 2

स नो देव देवतानि पवस्य महे सोमं प्सरस इन्द्रपानः ।  
 कृष्यन्नपो वर्षयन्द्यामुतेमामुरोरा नो वरिवस्या पुनानः ॥३॥  
 अजीतयेऽहतये पवस्य स्वस्तये सर्वतानये बृहते ।  
 तदुशन्ति विश्वं इमे सखायस्तदहं वशिम पवमान सोम ॥४॥  
 सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।  
 जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितो न विष्णोः ॥५॥

sá no

deva devátate pavasva mahé soma psárasa indrapánaḥ |  
 kṛṣṇvānn apó varśháyan dyám utémām urór á no varivasyā  
 punanáh || 3 || ájítayé 'hataye pavasva svastáye saryátátaye  
 bṛihaté | tát uśanti víśva imé sákhāyas tát ahám vaśmi  
 pavamāna soma || 4 || sómah pavate janitá matínām janitá  
 divó janitá pṛithivyāḥ | janitágnér janitá sūryasya janitén-  
 drasya janitótá víśṇoḥ || 5 || 6 ||

॥५॥

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मुगाणाम् ।  
 श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन् ॥६॥  
 प्रावीविपद्वाच ऊर्मि न सिन्धुर्गिरः सोमः पवमानो मनीषाः ।  
 अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन् ॥७॥

brahmá devānām padaviḥ kavīmān ṛṣhir viprāṇām ma-  
 hishó nṛigāṇām | syenó grīdhrāṇām svádhitiḥ vānānām só-  
 mah pavātram áty eti rébhan || 6 || prāvivipad vácá ūrmīm  
 ná síndhur gírah sómah pávamāno manīṣāḥ | antáh páśyan  
 vṛjānēmávarāṇy á tiṣṭhati vṛishabhó góṣhu jānān || 7 ||

O divine elixir, the beverage of the resplendent self, flow onward to bless our sacrifice conducted to invoke all Nature's bounties. Activating water, you cause rain to fall across the midspace down upon this earth. May you come from the wide firmament, pure in form, to bestow upon us wealth. 3

Flow onward for our immunity from defeat and slaughter; flow on for our happiness and for the great universal sacrifice invoking Nature's all bounties. This is the wish of these friends assembled; even mine is this wish, O flowing divine elixir. 4

The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth. 5

The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, the foremost guide among the sages, the seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons. 6

The purified elixir, like a river, stirs the wave of sound (i.e., it evokes for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers. 7

स मत्सरः पृत्सु वन्वन्नवातः सहस्ररेता अभि वाजर्मर्ष ।  
 इन्द्रायेन्द्रा पर्वमानो मनीष्यः शोरूमिर्मौरय गा ईषण्यन् ॥८॥  
 परि प्रियः कुलशै देववात इन्द्राय सोमो रण्यो मदाय ।  
 सहस्रधारः शतवाज इन्दुर्वाजी न सप्तिः समना जिगाति ॥९॥  
 स पुर्व्यो वसुविज्ञायमानो मृज्जानो अप्सु दुदुहानो अद्रौ ।  
 अभिशस्तिषा भुवनस्य राजा विदद्वातु ब्रह्मणे पूयमानः ॥१०॥

sa

matsarāḥ priṭsū vanvānn āvataḥ sahasrareta abhī vājam  
 arsha | indrāyendo pāvanāno manīshy āṇśor ūrmīm ūraya  
 gā ishanyān || 8 || pāri priyāḥ kalāṣe devāvata indraya sōmo  
 rānyo mādāya | sahasradhārāḥ śatāvāja indur vājī nā śāptiḥ  
 śāmanā jigāti || 9 || sā pūrvyō vasuvīj jāyamāno mṛijāno  
 apsū duduhāno ādrau | abhiśastipā bhūvanasya rājā vidād  
 gātūni brāhmaṇe pūyamānaḥ || 10 || 7 ||

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पर्वमान धीराः ।  
 वन्वन्नवातः परिधीरपोर्णु वीरिभिरश्वैर्मघवा भवा नः ॥११॥  
 यथापवथा मनवे वयोधा अमित्रहा वरिवोविह्विष्मान् ।  
 एवा पवस्व द्रविणं दधान इन्द्रे सं तिष्ठ जनययुधानि ॥१२॥  
 पवस्व सोम मधुसौं क्रतावापो वसानो अधि सानो अव्ये ।  
 अव द्रोणानि घृतवान्ति सीद मदिन्तमो मत्सर इन्द्रपानः ॥१३॥

tvāyā hī naḥ pitaraḥ soma pūrve karmāṇi cakrūḥ pa-  
 vamāna dhīrāḥ | vanvānn āvataḥ paridhīr āporṇu vīrēbhir  
 āṣvair maghvāva bhavā naḥ || 11 || yāthāpavatha mānave va-  
 yodhā amitrahā varivovīd dhavīśmān | evā pavasva drā-  
 viṇaṁ dādधाना indre sām tiṣṭha janāyāyudhāni || 12 || pā-  
 vasva soma mādhumān ritāvāpō vāsāno ādhi sāno āvye |  
 āva droṇāni ghṛitāvānti sīda madīntamo matsarā indrapā-  
 naḥ || 13 ||



The elixir is the exhilarator; it harms the foes in battles, and yet itself never harmed. It flows through a thousand streams; it resists strength and vigour of the enemy. Being purified, O sage-like flowing elixir, may you mixed with milk send waves of thrill for the resplendent self. 8

The pleasing delightful elixir approached by divine powers, proceeds to the cosmos to exhilarate the resplendent self; the thousand-streamed and vigorous, the divine elixir proceeds like a strong horse to battle. 9

The eternal divine elixir, from its inception, is the finder of the hidden treasure; it is cleaned in the waters and milked under the pressing stones. It is the defender against enemies, and is the sovereign of the world; when purified for the worship, it leads the worshipper along the right path. 10

O flowing elixir, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining unvanquished, slay the wicked enemies, open the enclosures and enrich us with large gifts of wealth, vigour and children. 11

As you have been flowing to the earliest man, flow onward now possessing food, slaying enemies, acquiring wealth, having oblations, and bringing riches to us. May you abide yourself in the resplendent self and manifest your power of weapons. 12

Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating thought-evoking and gladdening, and as such a special beverage of the resplendent self. 13



वृष्टिं दिवः शतधारः पवस्व सहस्रसा वाजयुर्दुर्वीतौ ।  
 सं सिन्धुभिः कलशैः वावशानः समुस्त्रियाभिः प्रतिरन्न आयुः ॥१४॥  
 एष स्य सोमो मतिभिः पुनानोऽत्यो न वाजी तरतीदराती ।  
 पयो न दुग्धमर्दितेरिषिरमुर्विव गातुः सुयमो न वोढ्वा ॥१५॥

vṛṣṭīm divāḥ śatādharāḥ pavaśva sahasrasā vā-  
 jayūr devāvītau | sām śīndhubhīḥ kalāśe vāvaśānāḥ sām  
 usṛtyābhīḥ pratirān na āyuh || 14 || eśhā syā sōmo matībhiḥ  
 punāno 'tyo nā vājī taratīd arātīḥ | pāyo nā dugdhām ādi-  
 ter ishīrām urv iva gātūḥ suyāmo nā voḍha || 15 || ॥ १॥

॥१॥

स्वायुधः सौतृभिः पुयमानोऽभ्यर्ष गुह्यं चारु नाम ।  
 अभि वाजं सप्तिरिव श्रवस्याभि वायुमभि गा देव सोम ॥१६॥  
 शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति वह्निं मरुतो गणेन ।  
 कविर्गीर्भिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१७॥  
 ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम् ।  
 तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ध्रुप् ॥१८॥

svāyudhāḥ sotribhiḥ puyāmāno 'bhy ārsha gūhyam cāru  
 nāma | abhī vājam sāptir iva śravasyābhī vayūm abhī gā  
 deva sōma || 16 || śīśum jajānām haryatām mṛjanti śum-  
 bhānti vahnīm marūto gaṇéna | kavir girbhīḥ kāvyena ka-  
 vīḥ sām sōmaḥ pavītram āty eti rébhan || 17 || ṛṣhimanā yā  
 ṛṣhikṛt svarśhāḥ sahasraṇīthāḥ padavīḥ kavīnām | tṛtīyam  
 dhāma mahīśhāḥ śīśhāsan sōmo virājam ānu rājati śhrūp  
 || 18 ||

It is the one, that flows in a hundred streams, pours rain from the firmament. It is the one, who is the giver of hundred-fold wealth, and the bestower of food at the assembly of the divine powers; it is always eager to mix with the waters in the pitchers and reservoirs, and also with milk and curds. May it prolong our life. <sup>14</sup>

This divine elixir, sanctified with praises, moves like a strong horse and overthrows adversities; it is strong like the pure milk freshly taken from the cow; it is enjoyable like a broad road, easily controllable like a docile well-trained horse. <sup>15</sup>

O divine elixir, purified by the divine pressers, armed with noble weapons, may you send your secret desirable form (into the pitcher). May you like a horse bring us food in fulfilment of our desire for nourishment; grant us life and bring us wisdom. <sup>16</sup>

They cleanse the charming infant elixir at its birth; the vital elements adorn its chariot with their associates. Being wise with songs, wise with wisdom, the elixir passes through the ultra-psychic filter. <sup>17</sup>

The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousands of hymns, and a leader of the wise, stays in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent self. <sup>18</sup>

चमूषच्छयेनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आपुधानि विभ्रत् ।  
 अपामूर्मि सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥१९॥  
 मर्यो न शुभ्रस्तन्वी मृजानोऽत्यो न सत्वा सनये धनानाम् ।  
 वृषेव यूथा परि कोशमर्षन्कनिकदञ्चम्बोऽरा विवेश ॥२०॥

camūśhāc chyenāḥ śakunó vibhr̥tvā govindúr drapsá  
 āyudhāni bibhrat | apām ūrmīm śācamānaḥ samudrām tu-  
 rīyaṁ dhāma mahiśó vivakti || 19 || mário ná śubhrás tan-  
 vām mṛijāno 'tyo ná sṛtvā sanāye dhānānām | vṛśheva  
 yūthā pári kōśam árshan kánikradac camvōr á viveṣa  
 || 20 || १॥

॥१०॥ पवस्वेन्दो पवमानो महोभिः कनिकदत्परि वाराण्यर्ष ।  
 क्रीळश्चम्बोऽरा विश पूयमान इन्द्रं ते रसो मद्विरो ममत्तु ॥२१॥  
 प्रास्य धारा वृहतीरसृग्रन्नक्तो गोभिः कलशौ आ विवेश ।  
 सामं कृष्वन्त्सामिन्यो विपश्चित्कन्दन्नेत्यभि सख्युर्न जामिम् ॥२२॥  
 अपघ्नन्नेषि पवमान शत्रुन्प्रियां न जारो अभिगीत इन्दुः ।  
 सीदन्नेनपु शकुनो न पत्वा सोमः पुनानः कलशेषु सत्ता ॥२३॥  
 आ ते रुचः पवमानस्य सोम योषेव यन्ति सुदुर्घाः सुधाराः ।  
 हरिरानीतः पुरुवारो अप्स्वचिक्रदत्कलशै देवयूनाम् ॥२४॥

pāvasvendo pāvamāno mahobliḥ kánikradat pári vārāṇy  
 arsha | kṛīḷāṁ camvōr á viṣa pūyāmāna indram te rāso  
 madiró mamattu || 21 || prāsya dhāra bṛihatir asṛigrann aktó  
 góbbliḥ kalāśān á viveṣa | sāma kṛiṇvān sāmānyo vipaścīt  
 krāndann ety abhī sákhyar ná jāmin || 22 || apaghnān eshi  
 pavamāna śātrūn priyām ná jāro abhīgīta induh | sīdan  
 vāneshu śakunó ná pátvā sōmaḥ punānāḥ kalāśeshu sātā  
 || 23 || á te rūcaḥ pāvanānasya soma yōsheva yanti sudū-  
 ghāḥ sudhārāḥ | hárir ānītaḥ puruvāro apsv ácikradat ka-  
 lāśe devayūnām || 24 || 10 ||

The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath). 19

Cleansing its body like a richly-decorated man, flowing to acquire riches like a rapid horse, rushing to the receptacle like a bull to the herd, the elixir repeatedly enters the cosmic reservoir with a roar. 20

O divine elixir, purified by the venerable priests, rush through the cosmic filter, crying repeatedly, may you after purification, sportingly rest in the pitcher. Let your exhilarating ambrosia put the resplendent self into the ecstasy of bliss. 21

Its copious streams are effusing in all their fulness. They are blended with milk and curds. Finally they flow onward and enter the cosmic pitchers; uttering the Saman chants, the elixir, skilful and omniscient, hastens onwards, just as a lover to a friendly beloved. 22

O flowing elixir, eulogized, you come chasing our foes, as a lover to his darling, or as a bird flies back to her nest. You finally settle in the reservoirs, having been mixed with water. 23

O elixir, effused and purified, your lustres emerge out with abundant sweetness and in copious streams like a woman (feeding the child with her breast milk). The golden-hued elixir, loved by all, has been brought to the altar and roars repeatedly in the goblet of the God-loving worshippers. 24



[ अथ पष्ठोऽनुवाकः ॥ ]

( १७ ) समनन्तितमं सूक्तम्

(१-५८) अष्टपञ्चाशद्वचन्यास्य सूक्तस्य (१-३) प्रथमादितृचस्य त्रैत्र्यादितृचस्य, (४-६) चतुर्व्यादितृचस्य वासिष्ठ इन्द्रप्रमतिः, (७-९) सप्तम्यादितृचस्य वासिष्ठो वृषगणः, (१०-१२) दशम्यादितृचस्य वासिष्ठो मन्युः, (१३-१५) त्रयोदश्यादितृचस्य वासिष्ठ उपमन्युः, (१६-१८) षोडश्यादितृचस्य वासिष्ठो व्याघ्रपानः, (१९-२१) एकोनविंश्यादितृचस्य वासिष्ठः शक्तिः, (२२-२४) द्वाविंश्यादितृचस्य वासिष्ठः कर्णश्रुतः, (२५-२७) पञ्चाविंश्यादितृचस्य वासिष्ठो सूचीकः, (२८-३०) अष्टाविंश्यादितृचस्य वासिष्ठो वसुकः, (३१-४४) एकत्रिंश्यादितृचस्य वासिष्ठो वसुकः, (४५-५८) पञ्चचत्वारिंश्यादितृचस्य वासिष्ठो वसुकः, (५९-६७) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (६८-७६) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (७७-८५) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (८६-९४) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (९५-१०३) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (१०४-११२) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (११३-१२१) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (१२२-१३०) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (१३१-१३९) एकविंश्यादितृचस्य वासिष्ठो वसुकः, (१४०-१४८) एकविंश्यादितृचस्य वासिष्ठो 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॥११॥

अस्य प्रेषा हेमनां पूयमानो देवो देवेभिः समपृक्त रसम् ।  
 सुतः पवित्रं पर्येति रेभन्मिनेव सदा पशुमान्ति होता ॥१॥  
 भद्रा वस्त्रा समन्याः वसानो महान्कविर्निवचनानि शंसन् ।  
 आ वच्यस्व चम्बोः पूयमानो विचक्षणो जागृविर्देववीतो ॥२॥  
 समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे ।  
 अभि स्वरं धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥३॥  
 प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय ।  
 स्वादुः पवाते अति वारमव्यमा सीदाति कलशं देवयुर्नः ॥४॥  
 इन्दुर्देवानामुप सख्यमायन्त्सहस्रधारः पवते मदाय ।  
 नृभिः स्तवानो अनु धाम पूर्वमगन्निन्द्रं महते सौभगाय ॥५॥

97.

Asya presha hemana pūyamāno devó devéblīḥ sám  
 aprikta rāsam | sutāḥ pavītram páry eti rébhan mitéva  
 sādma paṣumānti hōta || 1 || bhadra vāstrā samanyā vāsāno  
 mahān kavir nivācanāni śānsan | ā vacyasva camvoh pūyā-  
 māno vicakṣaṇo jāgrivir devāvītan || 2 || sám u priyó mṛij-  
 yate sāno ávye yaśástaro yaśásām kṣaīto asmé | abhī  
 svara dhānvā pūyamāno yūyām pāta svastīblīḥ sādā naḥ  
 || 3 || prā gāyataḥly ārcāma devān sōmam hinota mahatē  
 dhānāya | svādūḥ pavāte āti vāram ávyam ā sīdati kalā-  
 śam devayūr naḥ || 4 || indur devānām ūpa sakhyām āyān  
 saḥasradhārah pavate mādāya | nṛībhi stāvāno ānu dhāma  
 pūrvam āgann indram mahatē saubhagāya || 5 || 11 ||



The potency of the effused pure shining elixir is further activated by the touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care. <sup>1</sup>

O great wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine scarifice. <sup>2</sup>

(The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings. <sup>3</sup>

We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher. <sup>4</sup>

The divine elixir, desirous of entering into the friendship of Nature's bounties, flows in a thousand streams for their exhilaration. Glorified by the priests, it proceeds to its initial place. It goes to the resplendent self for the prosperity (of the entire family). <sup>5</sup>

॥१.२॥

स्तोत्रे राये हरिरर्षा पुनान इन्द्रं मदो गच्छतु ते भराय ।  
 देवैर्याहि सरथं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥६॥  
 प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।  
 महिमतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥७॥  
 प्र हंसासस्तूपलं मन्युमच्छामादस्तं वृषगणा अयासुः ।  
 आङ्गुयः पवमानं सखायो दुर्मर्षं साकं प्र वदन्ति वाणम् ॥८॥

stotrē rāyē hárir arshā punāná índram mádo gachatu  
 te bhárāya | devaír yāhi sarātham rādho áchā yūyām pāta  
 svastibhiḥ sādā naḥ || 6 || prā kávyam uśáneva bruvāṇó  
 devó devānām jānimā vivakti | máhivrataḥ śúcibandhuḥ pā-  
 vakáḥ padā varāhó abhy èti rébhan || 7 || prā haṁsāsas tri-  
 pálam manyúm áchāmád ástam vṛishhagaṇā ayāsuh | āṅgū-  
 shyām pávamānam sákhayo durmārsham sākām prā vadanti  
 vāṇám || 8 ||

स रहत उरुगायस्य जूतिं वृथा क्रीळन्ते मिमते न गावः ।  
 परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमुज्रः ॥९॥  
 इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।  
 हन्ति रक्षो बाधते पर्यगतीर्वरिवः कृष्वन्वृजनस्य राजा ॥१०॥

sá ranhata urugayasya jūtīm vṛithā kṛīḷantam  
 mimate ná gāvah | pariṇasām kṛiṇute tigmasṛiṅgo dívā há-  
 rir dádrise náktam riḡráb || 9 || índur vājī pavate gónyoghā  
 indre sómah sáha ívan mādāya | hánti ráksbo bádhate  
 páry árātīr varivah kṛiṇván vṛijánasya rájā || 10 || 12 ||

Along with our chant of hymns, O green-tinted and purified, may you flow onward for our riches. May your exhilarating beverage animate the soul to a victory in a battle. May you share the chariot with Nature's other bounties to procure us wealth; may you protect us now and ever with blessing. 6

The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild boar with its foot. 7

Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir. 8

Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smoothly and steadily. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night. 9

The powerful flowing elixir, with copious juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferrer of wealth, the king of vigour; it crushes malignities and harasses the enemies. 10

॥१३॥ अद्य धारया मध्वा पृचानस्तिरो रोमं पवते अद्रिदुग्धः ।  
 इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥११॥  
 अभि प्रियाणि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन् ।  
 इन्दुर्धर्माण्युतथा वसानो दश क्षिपो अव्यत सानो अव्ये ॥१२॥  
 वृषा शोणो अभिकर्निकदद्रा नदयन्नेति पृथिवीमुत व्याम् ।  
 इन्द्रस्येव वमुरा शृण्व आजौ प्रचेतयन्नेर्षति वाचमेमाम् ॥१३॥

ádha dhárayā mádhvā pricānās tiró róma pavate ádri-  
 dugdhaḥ | índur índrasya sakhyám jushāṇó devó devásya  
 matsaró mādāya || 11 || abhí priyāṇi pavate punānó devó  
 devān svéna rásena prīncān | índur dhārmāny ūtuthá vā-  
 sāno dáśa kshípo avyata sāno ávye || 12 || vṛishā śoṇo abhi-  
 kánikradad gá nadáyann eti prithivím utá dyám | índra-  
 syeva vagnúr ā śṛiṇva ājaú pracetáyann arshati vácam  
 émām || 13 ||

रसाय्यः पर्यसा पिन्वमान ईरयन्नेषि मधुमन्तमंशुम् ।  
 पवमानः संतनिमेषि कृष्वन्निन्द्राय सोम परिषिच्यमानः ॥१४॥  
 एवा पवस्व मद्विरो मदायोदग्राभस्य नमयन्वधस्त्रैः ।  
 परि वर्णं भरमाणो रुदन्तं गव्युर्नो अर्षं परि सोम सिक्तः ॥१५॥

rasāyyaḥ páyasā pínvamāna iráyann eshi má-  
 dhumantam aṁśúm | pávamānaḥ samtaním eshi kṛiṇvānn  
 índrāya soma pariśhicyāmānaḥ || 14 || evā pavasva madiró  
 mādāyodagrābhásya naináyan vadhasnaḥ | pári vāṇam  
 bháramāṇo rúśantaṁ gavyúr no arsha pári soma siktáḥ  
 || 15 || 12 ||

Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent self. It gives out the divine sap for the enjoyment of every element that is divine in us. 11

Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy cosmic filter placed at a high level. 12

The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the voice of the resplendent self engaged in battle; encouraging and manifesting itself, it raises this voice. 13

Sweet and flavoured, and dripping with milk, the elixir, when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream. 14

O divine elixir, may you, the exhilarator, flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us in the sacrificial vessels. 15



॥१४॥

जुष्टी न इन्दो सुपथा सुगान्युरौ पवस्व वरिवांसि कृष्वन् ।  
 घनेव विष्वग्दुरितानि विघ्नन्नधि ष्णुना धन्व सानो अच्ये ॥१६॥  
 वृष्टिं नो अर्ष दिव्यां जिगत्नुमिळावतीं शंगयीं जीरदानुम् ।  
 स्तुकेव वीता धन्वा विचिन्वन्बन्धूरिमाँ अवराँ इन्दो वायून् ॥१७॥

jushtvī na indo supāthā sugāny urau pavasva varivānsi  
 kṛiṇvān | ghanēva vīshvag duritāni vighnānn ādhi shṇunā  
 dhanva sāno ānye || 16 || vṛiṣhtīm no arsha divyām jigatnūm  
 lāvatīm saṁgāyīm jīrādānum | stūkeva vītā dhanvā vici-  
 nvān bāndhūr imāñ āvarāñ indo vāyūn || 17 ||

ग्रन्थि न वि ष्य ग्रथितं पुनान ऋजुं च गातुं वृजिनं च सोम ।  
 अत्यो न क्रदो हरिरा सृजानो मयीं देव धन्व पस्त्वावान् ॥१८॥  
 जुष्टे मदाय देवतात इन्दो परि ष्णुना धन्व सानो अच्ये ।  
 सहस्रधारः सुरभिरदब्धः परि स्त्रव वाजसातौ नृषहे ॥१९॥  
 अरश्मानो येऽरथा अयुक्ता अत्यासो न संसृजानास आजौ ।  
 एते शुक्रासो धन्वन्ति सोमा देवासस्तौ उप गाता पिबध्वे ॥२०॥

grānthīm ná  
 ví shya grathitām punānā rījūm ca gātūm vṛijinām ca  
 soma | ātyo ná krado hárir ā sṛijānó máryo deva dhanva  
 pastyāvān || 18 || júshto mādāya devātāta indo pári shṇunā  
 dhanva sāno ānye | sahásradhārah surabhír ādabdhah pári  
 srava vājasātau nṛisháhye || 19 || arasmánō yè 'rathá áyuktā  
 átyāso ná sasṛijānāsa ājaú | eté šukráso dhanvanti sómā  
 dévāsas tāñ úpa yātā píbadhyai || 20 || 14 ||

Pleased with our invocations, O elixir, flow to us. Granting us riches, may you come by holy paths and be easily acquired; may you beat down the demoniac obstacles on every side as with a club; run over the fleecy filter placed at an elevation. 16

Pour on us celestial rains, quick-falling, food-giving, health-providing, and promptly munificent. O elixir, send these breezes of lower regions which move like a kinsman seeking beloved infants. 17

O divine elixir, while being brightened and filtered, liberate me from knotted tangles of the world; grant me a straight path and strength. O golden-hued divine-elixir, when you flow, you spell out a sound as that of a moving horse. Flow on and on, O elixir, and stay in your receptacle which is your final dwelling. 18

O divine elixir, flow onward in a stream from the fleecy filter placed at an elevated summit for our delight. O inviolate, fragrant, irresistible, flow on for the acquisition of food that causes victory in the battle. 19

These brilliant divine elixirs flow like horses let loose in the battle without reins, without chariots, and unharnessed; (they finally come to the vessels and stored). May you, O Nature's bounties, come near to enjoy them. 20

॥१५॥

एवा न इन्दो अभि देववीतिं परि स्रव नभो अर्णश्चमूषु ।  
 सोमो अस्मभ्यं काम्यं बृहन्तं रयिं ददातु वीरवन्तमुग्रम् ॥२१॥  
 तक्षद्यदी मनसो वेनतो वाग्येष्वस्य वा धर्मेणि क्षोरनीके ।  
 आदीमायन्वरेमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम् ॥२२॥

evā na indo abhī devāvītim pári srava nábhō árṇaṣ ca-  
 mūṣhu | sómo asmábhyam kámyam brīhántaṁ rayīm da-  
 dātu vīrávantaṁ ugrām || 21 || tákshad yádī mánaso vénato  
 vāg jyéshṭhasya vā dhármaṇi kshór ánike | ád im āyan  
 vāram á vāvaśāná jūṣṭaṁ pátim kalāṣe gāva indum || 22 ||

प्र दानुदो दिव्यो दानुपिन्व ऋतमृताय पवते सुमेधाः ।  
 धर्मा भुवद्भुजन्वस्य राजा प्र रश्मिभिर्दृशभिर्भारि भूमं ॥२३॥  
 पवित्रेभिः पवमानो नृचक्षा राजा देवानामुत मर्त्यानाम् ।  
 द्विता भुवद्रयिपती रयीणामृतं भरत्सुभृतं चार्विन्दुः ॥२४॥  
 अवा इव श्रवसे सतिमच्छेन्द्रस्य वायोर्भि वीतिमर्ष ।  
 स नः सहस्रा वृहतीरिषो दा भवा सोम द्रविणोवित्पुनानः ॥२५॥

prā dānudó divyó dānupinvā ṛitām ṛitāya pavate sume-  
 dhāḥ | dharmā bhuvad vṛijanyāsyā rājā prā raṣmībhīr da-  
 śābhīr bhāri bhūma || 23 || pavītrebhiḥ pavamāno nṛicākshā  
 rājā devānām utā mārtyānām | dvitā bhuvad rayipāti rayi-  
 nām ṛitām bharaṭ sūbhṛitaṁ cārv induh || 24 || ārvān iva  
 śrāvase sātīm āchēndrasya vāyór abhī vītim arsha | sá naḥ  
 saháśrā brīhatīr īṣho dā bhāvā soma draviṇovīt punānāḥ  
 || 25 || 15 ||

So, O divine elixir, pour the water from the firmament into the cosmic vessels; may the elixir bestow upon us desirable riches in abundance, brave offspring and strength. 21

The zealous worshippers utter hymns in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratification. 22

The divine elixir is the benefactor of givers; it pours blessings on the liberal givers. The intelligent elixir distils its true beverage for the truth-abiding resplendent self. The radiant elixir is the sustainer of strength; it is carefully handled by the ten fingers (when the herbal plant is cleansed and squeezed for its sap). 23

The elixir is purified through the cosmic filters. It is the observer of man and the sovereign of immortal Nature as well as mortals; it stays both in the organic and inorganic worlds. The elixir mixes completely in a nice form with clear and pleasing waters. 24

Hasten, O divine elixir, to give nourishing food to the self and to our vital organs. Come to us like a horse; brings us food; may we acquire wealth; give us abundant thousand-fold food; O elixir, when adorned, may you become the dispenser of riches. 25

देवाव्यो नः परिषिच्यमानाः क्षयं सुवीरं धन्वन्तु सोमाः ।  
 आयज्यवंः सुमतिं विश्ववारां होतारो न दिवियजो मन्द्रतमाः ॥२६॥  
 एवा देव देवताते पवस्व महे सोम प्सरसे देवपानः ।  
 महश्चिद्दि प्ससि हिताः समये कृधि सुष्ठाने रोदसी पुनानः ॥२७॥  
 अश्वो न क्रदो वृषभिर्युजानः सिंहो न भीमो मनसो जवीयान् ।  
 अर्वाचीनैः पथिभिर्ये रजिष्ठा आ पवस्व सौमनसं न इन्दो ॥२८॥

devāvyò naḥ parishicyāmanāḥ ksháyam suvīraṁ dhan-  
 vantū sómah | ayajyāvaḥ sumatīm viśvāvarā hótāro ná di-  
 viyájo mandrátamah || 26 || evā deva devátāte pavasva mahé  
 soma psárase devapānaḥ | mahās cid dhí shnási hitāḥ sam-  
 aryé kridbhí sushṭbāné ródasī punānāḥ || 27 || \*āsvo nó krado  
 vr̥ṣhabhir yujānāḥ siṅhó ná bhīmó mánaso jáviyān | arvā-  
 cīnaiḥ pathībhir yé rájishṭhā á pavasva saumanasām na  
 indo || 28 ||

शतं धारां देवजाता असृग्रन्त्सहस्रमेनाः कवयो मृजन्ति ।  
 इन्दो सनित्रं दिव आ पवस्व पुरस्तासि महतो धनस्य ॥२९॥  
 दिवो न सर्गी असृग्रमह्नां राजा न मित्रं प्र मिनाति धीरः ।  
 पितुर्न पुत्रः क्रतुभिर्यतान आ पवस्व विशे अस्या अजीतिम् ॥३०॥

śatām dhārā devajāta asṛigran sahasram enāḥ  
 kavāyo mṛijanti | indo sanītram divā á pavasva puraśtāsi  
 maható dhánasya || 29 || divó ná sárgā asasṛigram áhnam  
 rájā ná mitráṁ prá mināti dhírah | pitúr ná putráḥ krá-  
 tubhir yatānā á pavasva viśé asyá ájitim || 30 || 16 ||



When mixed with waters, may the juices of divine elixir, delightful to natural forces, bring us a dwelling and brave children. The elixir is rich in all boons. They, the juices, guide us like the ministrant priests. These elixirs are the precursors of divine favours; they are ever used in every sacrifice; they are acceptable to all; they are the performers of celestial sacrifice and the givers of superb bliss. 26

Divine elixir is the beverage of Nature's bounties; may it flow at the cosmic sacrifice for our abundant food; urged on by you, may we overcome even mighty adversaries in battle; may you render heaven and earth happy abodes for us. 27

Yoked by priests (strong men), may you, O elixir, neighing like a horse, terrible as a lion, swifter than thought, pour happiness upon us. May you flow forth and be directed hitherward by those paths, which are the most direct, most up to date, for our happiness and concord. 28

O elixir, you are issuing forth through hundred streams for nourishing Nature's bounties. The sages brighten these thousand streams. O elixir, pour wealth upon us from heaven; you are the precursor of abundant riches. 29

The streams of divine elixir descend from heaven as the rays of the sun. Like a prudent king, the elixir does not abandon his friend at all. As a virtuous son engaged in pious acts gives comforts to the family, so may our mankind receive your blessings for success and victory and immunity from defeat. 30

३॥ प्र ते धारा मधुमतीरसृग्रनारान्यत्पूतो अत्येष्यव्यान् ।  
 पवमान पवसे धाम गोनीं जज्ञानः सूर्यमपिन्वो अर्केः ॥३१॥  
 कनिकदुदनु पन्थामृतस्य शुक्रो वि भास्यमृतस्य धाम ।  
 स इन्द्राय पवसे मत्सरवान्हिन्वानो वाचं मतिभिः कवीनाम् ॥३२॥  
 दिव्यः सुपर्णोऽव चक्षि सोम पिन्वन्धाराः कर्मणा देववीतौ ।  
 एन्दो विश कलशौ सोमधानं क्रन्दन्निहि सूर्यस्योप रश्मिम् ॥३३॥

prá te dhārā mādhumatir asrigran vārān yāt pūto  
 atyēshy ávyān | pávamāna pávase dhāma gónāṃ jajñanāḥ  
 sūryam apinvo arkaīḥ || 31 || kánikradad ánu pántham ri-  
 tāsya śukró ví bhāsy amṛitasya dhāma | sá indrāya pavase  
 matsarāvān hinvánó vācam matíbhiḥ kavínām || 32 || divyāḥ  
 suparnó 'va cakshi soma pínvan dhārāḥ kármanā devávi-  
 tau | éndo viṣa kalāṣam somadhānam krándann ihi sūrya-  
 syópa ras̥mīm || 33 ||

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीति ब्रह्मणो मनीषाम् ।  
 गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मृतयो वावशानाः ॥३४॥  
 सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः ।  
 सोमः सुतः पूयते अज्यमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते ॥३५॥

tisró váca irayati prá váhnir ṛitāsya  
 dhitīm bráhmaṇo manīshām | gāvo yanti gópatim prichá-  
 mánāḥ sómam yanti matáyo vāvaśānāḥ || 34 || sómam gāvo  
 dhenávo vāvaśānāḥ sómam víprā matíbhiḥ prichámānāḥ |  
 sómah sutāḥ pūyate ajyámānah sóme arkās trishtúbhah sám  
 navante || 35 || 17 ||

Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance. 31

Roaring repeatedly along the path of truth and eternal order, may you shine as the banner of immortality. May you flow, providing exhilaration to the resplendent self. May you send forth your voice while the sages are engaged in chanting hymns of praise. 32

O divine elixir, you are celestial and with attractive leaves (or feathers) you look down upon us from all sides. May you pour forth your streams of bliss during the sacred works of the pious; may you enter into the cosmic reservoir and roaring aloud approach the rays of the radiant sun. 33

The sage, radiant like fire, utters the triple speech (Rk, Yajus, Saman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master. 34

The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk; The divine elixir is invoked by chanting hymns in Tristup (and other metres). 35

॥१८॥

ए॒वा नः सोम परि॒षिच्य॑मान आ पव॒स्व पु॒यमा॑नः स्व॒स्ति ।  
 इन्द्र॑मा वि॒श बृ॒हता रवे॑ण वर्ध॒या वाचं॑ जन॒या पु॒रन्धि॑म् ॥३६॥  
 आ जा॒गृविर्वि॑प्रं कृ॒ता म॑तीनां सोमः पु॒नानो॑ असद॒च्चमू॑षु ।  
 सर्प॑न्ति यं मि॒थुना॑सो नि॒कामा॑ अध्व॒र्यवे॑ रथि॒रासः॑ सुह॒स्ताः ॥३७॥  
 स पु॒नान॑ उप॒सूरे॑ न धा॒तोभे॑ अ॒प्रा रोद॑सी वि ष आ॒वः ।  
 प्रि॒या चि॒द्यस्य॑ प्रि॒यसा॑स ऊ॒ती स तू धनं॑ का॒रिणे॒ न प्र य॑सत् ॥३८॥

evā naḥ soma parishicyāmana ā pavasva pūyāmānaḥ  
 svastī | indram ā viṣa bṛihatā raveṇa vardhāyā vācam ja-  
 nāyā pūramdhim || 36 || ā jāgrivir vipra ritā matinām só-  
 maḥ punāno asadaś camūṣhu | śarpanti yām mithunāso  
 nīkāmā adhvaryāvo rathirāsaḥ suhastāḥ || 37 || sā punānā  
 ūpa sūre nā dhātóbhé aprā ródasī ví śhá āvaḥ | priyā cid  
 yāsya priyasāsa ūtī sā tū dhānam kāriṇe nā prā yaśat  
 || 38 ||

स वर्धिता वर्धनः पु॒यमा॑नः सोमो मी॒द्वौ अ॒भि नो॒ ज्योति॑षावीत् ।  
 येना॑ नः पूर्वे पि॒तरः पद॑ज्ञाः स्व॒र्विदो॑ अ॒भि गा अ॒द्रिमु॑ष्णन् ॥३९॥  
 अक्रा॑न्त्समु॒द्रः प्र॒थमे॑ वि॒धर्म॑ज्जनयन्प्र॒जा भु॑वनस्य॒ राजा॑ ।  
 वृषा॑ प॒वित्रे॑ अधि॒ सानो॑ अव्ये बृ॒हत्सोमो॑ वावृ॒धे सु॒वान॑ इन्द्रुः ॥४०॥

sā vardhitā vārdhanah pūyāmānaḥ sómo mīdhvāu  
 abhī no jyōtishāvīt | yēnā naḥ pūrve pitāraḥ padajñāḥ svar-  
 vido abhī gā ādrim ushṇān || 39 || ākrān samudrāḥ pra-  
 thamé vidharmañ janāyan prajā bhūvanasya rājā | vṛṣhā  
 pavitre ādhi sāno āvye bṛihatā sómo vāvṛidhe suvānā indur  
 || 40 || 18 ||



O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us. 36

The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to touch by their hands this elixir. 37

The purified brightened elixir goes to the resplendent self, as the year approaches the sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer. 38

May the divine elixir, the augments and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it our forefathers, tracing the foot-marks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks. 39

The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation. 40



॥१०॥

म॒हत्त॒त्सोमो॑ म॒हिषश्च॑का॒रापां॑ यद्गर्भोऽवृ॒णीत॑ दे॒वान् ।  
 अ॒दधा॑दि॒न्द्रे प॑व॒मान॒ ओजोऽज॑नय॒त्सूर्ये॑ ज्योति॒रिन्दुः॑ ॥४१॥  
 मत्सि॑ वा॒युमि॑ष्टये राध॒से च॑ मत्सि॑ मि॒त्रावरु॑णा पु॒यमा॑नः ।  
 मत्सि॑ श॒र्धो मा॑रु॒तं मत्सि॑ दे॒वान्मत्सि॑ द्यावा॒पृथि॒वी दे॒व सोम॑ ॥४२॥  
 ऋ॒जुः प॑व॒स्व वृ॒जिन॑स्य हु॒न्तापा॑मी॒वां वाध॑मानो मृ॒धश्च॑ ।  
 अ॒भि॒श्री॒णन्प॑यः प॒यसा॑भि गो॒नामि॒न्द्रस्य॑ त्वं तव॑ व॒यं सखा॑यः ॥४३॥

mahāt tát sómo mahishás cakārāpām yād gárbho 'vri-  
 nīta devān | ádadhād indre pávamāna ójó 'janayat sūrye  
 jyótir induh || 41 || mátsi vāyūm ishṭāye rádhase ca mátsi  
 mitrávaruṇa pūyamānaḥ | mátsi śardho mārutam mátsi de-  
 vān mátsi dyāvāpṛithivī deva soma || 42 || rijūḥ pavasva vri-  
 jināsya hantāpāmivām bádhamāno mṛdhaḥ ca | abhisṛiṇān  
 páyaḥ páyasābhi gónām indrasya tvám táva vayam sakhā-  
 yaḥ || 43 ||

मध्वः॑ सू॒दं प॑व॒स्व व॒स्व उत्सं॑ वी॒रं च॑ न॒ आ प॑व॒स्वा भर्गं॑ च ।  
 स्व॒दुस्वेन्द्रा॑य प॒वमान॑ इ॒न्दो र॒यिं च॑ न॒ आ प॑व॒स्वा स॒मुद्रा॑त् ॥४४॥  
 सोमः॑ सु॒तो धा॑र॒यात्यो॑ न हि॒त्वा सि॒न्धुर्न॑ नि॒क्षम॑भि वा॒ज्यधाः॑ ।  
 आ योनिं॑ व॒न्यम॑सद॒त्पुना॑नः स॒मिन्दु॑र्गो॒भिर॑सर॒त्सम॑द्भिः ॥४५॥

mádhvah sūdam pavasva vásva útsam vīram ca  
 na á pavasvā bhāgam ca | svádasvéndrāya pávamāna indo  
 rayīm ca na á pavasvā samudrāt || 44 || sómaḥ sutó dhāra-  
 yātyo ná hítvā síndhur ná nimnām abhi vājy àkshāḥ | á  
 yónim vānyam asadat punānāḥ sám indur góbhīr asarat  
 sám adbhīḥ || 45 || १० ||

The mighty elixir achieves the mighty work. Being the germ of the waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun. 41

Exhilarate wind for our food and wealth, exhilarate the sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir. 42

O divine bliss, you flow out straight-way with ease; you are the slayer of the crooked and the wicked; you drive away diseases, ills and malices. May you flow onward; your juice is mixed with the milk of cows. And then you become the friend of the resplendent self, the aspirant, and we are your friends. 43

Pour forth a spring of treasure; provide us sweetness, grant us brave offspring and happy fortune; may sweetness flow for the aspirant, the resplendent self, O elixir, when purified; pour riches upon us from the firmament. 44

The divine elixir of life force, effused in a stream, speeds up like a courser. It flows out forcefully (from a filter) like a river speeding downward; purified, it rests in the wooden vessel; the elixir mixes with the waters, milk and curds. 45

॥२०॥

एष स्य ते पवत इन्द्र सोमश्चमूषु धीर उशते तवस्वान् ।  
 स्वर्चक्षा रथिरो सत्यशुष्मः कामो न यो देवयतामसर्जि ॥४६॥  
 एष प्रत्नेन वयसा पुनानस्तिरो वर्षीसि दुहितुर्दधानः ।  
 वसानः शर्म त्रिवरूथमप्सु होतेव याति समनेषु रेभन् ॥४७॥  
 नृ नस्त्वं रथिरो देव सोम परि स्रव चम्बोः पूयमानः ।  
 अप्सु स्वादिष्ठो मधुमाँ ऋतावा देवो न यः सविता सत्यमन्मा ॥४८॥

eshá syá te pavata indra sómaṣ camúshu dhíra uśaté  
 távasvān | svāreakshā rathiráḥ satyáśushmaḥ kámo ná yó  
 devayatám ásarji || 46 || eshá pratuṇēna váyasa punānás tīró  
 vārpānsi duhitúr dádhanah | vāsānah sárma trivárūtham  
 apsú hóteva yāti sámaneshu rébhan || 47 || nū nas tvāṃ ra-  
 thiró deva soma pári srava camvoh puyámanah | apsú svá-  
 dishṭho mádhumanā rítāvā devó ná yāḥ savitá satyámamná  
 || 48 ||

अभि वायुं वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः ।  
 अभी नरं धीजवनं रथेष्टमभीन्द्रं वृषणं वज्रबाहुम् ॥४९॥  
 अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः ।  
 अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्चान्नथिनो देव सोम ॥५०॥

abhi vāyūṃ vītyarṣā grīṇāno 'bhi mitrávárūṇa pū-  
 yāmānaḥ | abhi náraṃ dhījavanam rathesṭhām abhíndraṃ  
 vṛṣhaṇaṃ vajrabahum || 49 || abhi vāstra suvasanāny arsha-  
 bhi dhenūḥ sudūghah pūyāmānaḥ | abhi candrá bhártave  
 no hīraṇyābhy āśvan rathīno deva soma || 50 || 20 ||

The filtered sagacious elixir flows into the receptacles for your sake, O aspirant, the resplendent soul, since you crave for it; it is all-seeing, car-borne, truly potent, and has been sent forth to fulfil the wish of true devotees and sacrificers. 46

The divine elixir, that comes to the sacrifice has the following characteristics: from the earliest times, the practice has been to mix it with nutrients and filter; in spite of the land and climatic variations, it remains uninfluenced; it acclimatizes itself in respect to three variations: hot, cold and moisture; with a thrilling sound it mixes with waters. 47

The elixir of divine force in flow is speedy like a chariot, it is filtered through sacrificial strainers, and is instilled into waters with which it mixes; it is sweet, tasting like honey, it is sweet stimulator and impeller; like other divinities, it responds to sincere praises. 48

Being eulogized, may it hasten to the wind: being purified, hasten to the sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent self, the showerer and the wielder of the thunderbolt. 49

O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots. 50

॥२१॥

अ॒भी नो॑ अ॒र्ष दि॒व्या वसू॑न्य॒भि वि॒श्वा पार्थि॑वा पु॒यमा॑नः ।

अ॒भि येन॑ द्रवि॒णम॒श्रवा॑मा॒भ्यार्षे॑यं ज॒मद॑ग्नि॒वन्नः ॥५१॥

अ॒या प॒वा प॒वस्वै॑ना वसू॑नि माँ॒श्चत्व॑ इ॒न्दो सर॑सि प्र ध॒न्व ।

ब्र॒ह्मश्चि॑द॒न्न वा॒तो न॒ जुतः॑ पु॒रुमे॑र्धश्चि॒त्तक॑वे नरं दा॒त् ॥५२॥

abhi no arsha divyā vāsūny abhi vīśva pāṛthiva pūyā-  
mānaḥ | abhi yēna draviṇam aśṛvāmaābhy ārsheyāṁ jamad-  
agnivān naḥ || 51 || ayā pavā pavasvainā vāsūni māṁścatvā  
indo sārasi prā dhanva | brahmāś cid ātra vāto nā jūtaḥ  
puruṁmédhas cit tākave nāraṁ dāt || 52 ||

उ॒त न॑ ए॒ना प॒व्या प॒वस्वा॑धि श्रु॒ते श्र॒वाय्य॑स्य ती॒र्थे ।

ष॒ष्टि स॒हस्रा॑ नै॒गुतो॑ वसू॑नि वृ॒क्षं न॑ प॒क्कं धू॑नव॒द्रणाय॑ ॥५३॥

म॒हीमे॑ अ॒स्य वृ॒षना॑म॒ शूषे॑ माँ॒श्चत्वे॑ वा पृ॒शने॑ वा व॒धत्रे॑ ।

अ॒स्वाप॑यन्नि॒गुतः॑ स्ने॒हय॑च्चापा॒मित्रौ॑ अपा॒चितो॑ अ॒चेतः॑ ॥५४॥

सं त्री॑ प॒वित्रा॑ वि॒तता॑न्ये॒ष्यन्वे॑कं धा॒वसि॑ पु॒यमा॑नः ।

अ॒सि भ॒गो अ॒सि दा॒त्रस्य॑ दा॒तासि॑ म॒घवा॑ म॒घव॑द्भ्य इ॒न्दो ॥५५॥

utā na enā pavayā  
pavasvādhi śruté śravāyyasya tīrthé | śhasṭīm sahasrā nai-  
gutó vāsūni vṛikshām nā pakvām dhūnavad rāṇāya || 53 ||  
māhīmé asya vṛiṣhanāma śūṣhé māṁścatve vā pṛiṣane vā  
vādhatre | āsvāpāyan nigūtaḥ snehāyae cāpāmītrāi āpācīto  
acetaḥ || 54 || sām trī pavitrā vītataṇy eṣhy ānv ékaṁ dhā-  
vasi pūyāmānaḥ | āsi bhāgo āsi datrāsya datāsi maghāvā  
maghāvādbhya indo || 55 || 21 ||



While being filtered and purified, bring us celestial treasures; bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing. 51

O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services. 52

O worthy of renown, flow on for us, pure and filtered, at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversaries. 53

Eagerly do we pray for these two great rewards : the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand-to-hand fight; it puts the foes to sleep and drives them away; may you, O divine elixir, drive away the unfriendly and unbelievers. 54

You flow forth unto three outstretched filters; you hasten to all of them, one by one in turn; you are auspicious; you are donor of gifts, O divine elixir; you are much more liberal and munificent than any other affluent. 55

॥२२॥

एष विश्ववितपवते मनीषी सोमो विश्वस्य भुवनस्य राजा ।  
 द्रप्साँ ईरयन्विदथेष्विन्दुर्वि वारमव्यं समयाति याति ॥५६॥  
 इन्दुं रिहन्ति महिषा अदब्धाः पदे रेभन्ति कवयो न गृध्राः ।  
 हिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते रूपमपां रसेन ॥५७॥  
 त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौः ॥५८॥

eshā viṣvavīt pavate mañishī sómo viśvasya bhúvanasya  
 rájá | drapsāñ íráyan vidátheshv índur ví váram ávyaṁ  
 samáyāti yāti || 56 || índuṁ rihanti mahishā ádabdhāḥ padé  
 rebhanti kaváyo ná grídhrah | hinvánti dhíra daśábhiḥ  
 kshípābhiḥ sám añjate rūpām apām rásena || 57 || tváyā  
 vayān pávamanēna soma bháre kṛítām ví cinuyāma śá-  
 syat | tán no mitró varuṇo māmahantām áditiḥ síndhub pṛi-  
 thiví utá dyaúḥ || 58 || 22 ||

( ९८ ) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वर्षागिरोऽम्बरीषो भारद्वाज ऋजिश्वा च ऋषी । पवमानः सोमो देवता ।

(१-१०, १२) प्रथमादिदशर्चां द्वादश्याश्चानुष्टुप्, (११) एकादश्याश्च बृहती छन्दसी ॥

॥२३॥

अभि नो वाजसातमं रयिमर्ष पुरुस्पृहम् ।  
 इन्दो स हस्वभर्णसं तुविद्युन्नं विभ्वासहम् ॥१॥  
 परि ष्य सुवानो अव्ययं रथे न वर्मव्यत ।  
 इन्दुरभि द्रुणो हितो हियानो धाराभिरक्षाः ॥२॥

98.

Abhi no vājasátamam rayīm arsha purusprīham | indo  
 sahásrabharnasam tuvidyunnám vibhvasáham || 1 || pári  
 shyá suvanó avyáyaṁ rāthe ná vármāvyata | índur abhi  
 drūṇa hitó hiyanó dhārabhir akshāḥ || 2 ||

This all-knowing sage, the elixir of divine life force, the sovereign of the whole world, flows forth; distilling its drops at the holy places this elixir passes to the cosmic fleecy filter from both sides. 56

The adorable, unassailable divine elements sip the divine elixir; they hail it at its station like worshippers coveting for wealth; the skilful priests send forth the elixir after cleansing them with ten fingers : they anoint its body with waters (i.e. the effused elixir is mixed with waters). 57

O elixir, may we ever, with you, effused, pure and filtered, as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us. 58

# 98

Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes. 1

When effused, the elixir of divine life force, flows to the cosmic woollen filter, as a well-protected warrior in a chariot covered in mail. In the midst of chants of hymns the wooden casks pour it on the filter and the clear sap flows out in streams. 2

परि ष्य सुवानो अक्ष इन्दुरव्ये मदच्युतः ।  
 धारा य ऊर्ध्वो अध्वरे भ्राजा नैति गव्ययुः ॥३॥  
 स हि त्वं देव शश्वते वसु मर्ताय दाशुषे ।  
 इन्दो सहस्रिणं रयिं शतात्मानं विवाससि ॥४॥  
 वयं ते अस्य वृत्रहन्वसो वस्वः पुरुस्पृहः ।  
 नि नेदिष्ठतमा इषः स्याम सुन्नस्याग्निगो ॥५॥  
 द्विर्य पञ्च स्वयंशसं स्वसारो अद्रिसंहतम् ।  
 प्रियमिन्द्रस्य काम्यं प्रस्तापयन्त्युर्मिणम् ॥६॥

pāri shyā suvāno  
 aksha indur āvye mādaacyutaḥ | dhārā yā ūrdhvo adhvare  
 bhraja naiti gavyayūḥ || 3 || sā hī tvām deva śaśvate vāsu  
 mātāya daśuṣhe | indo sahasrīṇaṁ rayīm śatātmānaṁ vi-  
 vasasi || 4 || vayām te asyā vṛtrahan vāso vāsvaḥ purusprī-  
 haḥ | nī nēdiṣṭhatamā ishāḥ syāma sunnasyāḍhriḡo || 5 ||  
 dvīr yām pāñca svāyaśasaṁ svāsāro ādriṣamḥatam | pri-  
 yām indrasya kāmyam prasnāpāyanty ūrmīṇaṁ || 6 || 23 ||

॥२४॥

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण ।  
 यो देवान्विश्वौ इत्परि मदेन सह गच्छति ॥७॥  
 अस्य वो ह्यवसा पान्तो दक्षसाधनम् ।  
 यः सूरिषु श्रवो बृहदधे स्वर्णं हर्यतः ॥८॥  
 स वा यज्ञेषु मानवी इन्दुर्जनिष्ठ रोदसी ।  
 देवो देवी गिरिष्ठा अस्त्रेधन्तं तुविष्वणि ॥९॥

pāri tyām haryatām hārim babhrūm punanti vāreṇa |  
 yó devān viśvān īt pāri mādena sahā gacchati || 7 || asyā vo  
 hy āvasā pānto dakṣasādhanam | yāḥ sūrīṣhu śrāvo bṛi-  
 hād dadhē svār nā haryatāḥ || 8 || sā vām yajñēshu mānavī  
 indur janishṭa rodasi | devó devī girishṭhā āsredhan tāṁ  
 tuvishváni || 9 ||



The shining elixir, being effused, flows through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds. 3

O divine elixir, you grant riches, thousand-fold and hundred-fold treasure, to every one who offers libations. 4

O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance. 5

The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister-fingers give bath to the elixir plant. 6

It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. 7

May you drink this strengthening elixir which is loved by all and is brilliant like the sun, and which bestows abundant strength upon its worshippers and enlightened persons. 8

O divine heaven and earth, the well-wisher of the mankind, this elixir plant grows at your sacrifice; it is radiant and abides in hilly tracts; priests express it at the ceremony, where hymns are chanted with sweet rhythm. 9



इन्द्राय सोम पातवे वृत्रघ्ने परि शिच्यसे ।  
 नरे च दक्षिणावते देवाय सदानासदे ॥१०॥  
 ते प्रत्नासो व्युष्टिषु सोमाः पवित्रे अक्षरन् ।  
 अपप्रोथन्तः सनुतर्हुरश्वितः प्रातस्तौ अप्रचेतसः ॥११॥  
 तं सखायः पुरोरुचं यूयं वयं च सूरयः ।  
 अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥१२॥

īndrāya soma pātave vṛitraghné pāri shic-  
 yase | nāre ca dākshināvate devāya sadanāsāde || 10 || té  
 pratnāso vyūṣṭiṣhu sómāḥ pavitre aksharan | apapróthan-  
 taḥ sanutār huraṣcitāḥ prātās tān āpracetasah || 11 || tám  
 sakhāyaḥ purorúcam yūyām vayām ca sūrāyaḥ | aśyāma  
 vājagandhyaṁ sanēma vājapastyam || 12 || 24 ||

( ९९ ) नवनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काश्यपौ रेभसून् ऋषी । पवमानः सोमो देवता । (१) प्रथमर्चो बृहती,

(२-८) द्वितीयादिसप्तमानाञ्चातुष्टुप् छन्दसी ॥

॥२५॥

आ हर्यताय धृष्णवे धनुस्तन्वन्ति पौंस्यम् ।  
 शुक्रां वयन्त्यसुराय निर्णिजं विपामघ्रे महीयुवः ॥१॥  
 अध क्षपा परिष्कृतो वाजो अभि प्र गाहते ।  
 यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे ॥२॥

99.

Ā haryatāya dhṛishṇāve dhānus tanvanti paūnsyam |  
 sukrām vayanty āsurāya nirṇijam vipām āgrē mahīyúvaḥ  
 || 1 || ādha kshapā pāriṣhkṛito vājān abhī prā gāhate | yādī  
 vivāsvato dhīyo hāriṁ hinvānti yātave || 2 ||

O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage. 10

Those eternal elixirs flow into the cosmos at the morning hours, driving away the evil-minded wicked; these elixirs are filtered at the early dawn. 11

May you and we, O friends, enjoy the bright, fragrant and invigorating elixir; may we have the comforts of boarding and lodging. 12

## 99

People stretch the bow of manly vigour to obtain the blessings of this beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise persons to clarify the mighty elixir. 1

And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers). 2

तमस्य मर्जयामसि मदो य इन्द्रपातमः ।  
 यं गावं आसभिर्दधुः पुरा नूनं च सुरयः ॥३॥  
 तं गार्थया पुराण्या पुनानमभ्यनूषत ।  
 उतो कृपन्त धीतयो देवानां नाम विभ्रतीः ॥४॥  
 तमुक्षमाणमव्यये वारे पुनन्ति धर्णसिम् ।  
 दूतं न पूर्वचित्तय आ शासते मनीषिणः ॥५॥

tām asya mar-  
 jayāmasi mádo yá indrapátamah | yāṃ gāva āsābhīr da-  
 dhūḥ purā nūnāṃ ca sūrayaḥ || 3 || tāṃ gāthayā purāṇyā  
 punānām abhy ānūshata | utó kṛipanta dhītayo devānāṃ  
 nāma vibhratīḥ || 4 || tām ukshāmāṇam avyāye vāre punanti  
 dharnasim | dūtām ná pūrvácittaya ā śāsate manishīṇaḥ  
 || 5 || 25 ||

॥२६॥

स पुनानो मदिन्तमः सोमश्चमूषु सीदति ।  
 पशौ न रेत आदधत्पतिर्वचस्यते ध्रियः ॥६॥  
 स मृज्यते सुकर्मभिर्देवो देवेभ्यः सुतः ।  
 विदे यदासु सद्दिर्माहीरपो वि गाहते ॥७॥  
 सुत इन्दो पवित्र आ नृभिर्यतो वि नीयसे ।  
 इन्द्राय मत्सरिन्तमश्चमूष्या नि षीदसि ॥८॥

sā punāno madīntamah sōmaś camūshu sīdati | paśau  
 nā rēta ādādhat pātīr vacasyate dhiyāḥ || 6 || sā mṛijyate  
 sukārmabhir devó devēbhyaḥ sūtāḥ | vidé yád āsu samda-  
 dīr mahīr apó ví gāhate || 7 || sūtá indo pavitra ā nṛībhir  
 yató ví nīyase | indrāya matsarīntamaś camūshv ā ní śhī-  
 dasi || 8 || 26 ||

We purify the sap of that elixir which is exhilarating and fit for the assimilation of the resplendent self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir, and wise men chant hymns of praise). 3

They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it. 4

They, the men of thinking, purify through the cosmic woollen filter the elixir, supporter of all, and sprinkled with milk and waters. They instruct it in advance, as a forethought, as taking it to be a messenger to bear their names in the morning prayers. 5

The most exhilarating elixir, being purified, alights on the cosmic vessels; it puts its seed (in the cosmic vessels) as it were to impregnate the heifer. Placed in the pitchers, as this protector of intellect is invoked by the hymns. 6

Effused for the divines, the Lord elixir is cleansed by the skilful priests; it is recognised amongst the people as the giver of riches, and as such, it plunges into the mighty cosmic waters. 7

When effused, and collected by the priests, O elixir, you are taken to the cosmic filter; you are poured in the cups for the aspirant, giving him the sublimest joy. 8

( १०० ) शततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काश्यपो रेभसून् ऋषी । पवमानः सोमो देवता । अनुष्टुप् छन्दः ॥

॥२७॥

अ॒भी न॑वन्ते अ॒द्रुहः॑ प्रि॒यमिन्द्र॑स्य का॒म्यम् ।  
 व॒त्सं न॑ पूर्वं आ॒युनि॑ जा॒तं रि॑हन्ति मा॒तरः॑ ॥१॥  
 पु॒नान॑ इ॒न्दुवा॑ भर॒ सोमं॑ द्वि॒र्बर्ह॑सं र॒यिम् ।  
 त्वं व॑सूनि पु॒ष्यसि॑ वि॒श्वानि॑ दा॒शुषो॑ गृहे ॥२॥

100.

Abhī navante adrūhaḥ priyām indrasya kām̐yam | vat-  
 sām ná pūrva āyuni jātām ribanti mātaraḥ || 1 || punānā  
 indav ā bhara sóma dvibārhasam rayim | tvām vásūni  
 pushyasi víśvāni dāśuśho grihé || 2 ||

त्वं धि॒यं म॑नो॒युजं॑ सृ॒जा वृ॑ष्टिं न त॑न्यतुः ।  
 त्वं व॑सूनि पा॒र्थिवा॑ दि॒व्या च॑ सोम पु॒ष्यसि॑ ॥३॥  
 परि॑ ते जि॒ग्युषो॑ यथा॒ धारा॑ सु॒तस्य॑ धावति ।  
 रं॒हमा॑णा व्य॒व्ययं॑ वा॒रं वा॑जीव॒ सान॑सिः ॥४॥  
 ऋ॒त्वे द॑क्षाय नः क॒वे प॑वस्व सोम॒ धार॑या ।  
 इन्द्रा॑य पा॒तवे॑ सु॒तो मि॒त्राय॑ वरु॒णाय॑ च ॥५॥

tvām dhīyam mano-  
 yujam srijā vṛiṣṭīm ná tanyatúḥ | tvām vásūni párthivā  
 divyā ca soma pushyasi || 3 || pári te jigyúśho yathā dhārā  
 sūtasya dhāvati | rāṇhamāṇā vy āvyāyam vāram vājīva sā-  
 nasīḥ || 4 || krátve dākshāya naḥ kave pávasva soma dhā-  
 rayā | indrāya pátave suto mitráya varuṇāya ca || 5 || 27 ||



## 100

The faultless cosmic waters approach the elixir, which is dear to the sun and beloved of all; just as the mothers (the cows) like the new-born calf at the early part of the life, similarly, the enlightened persons, free from malice, enjoy the elixir, the favourite of the aspirant and liked by all. <sup>1</sup>

O divine elixir, when purified, bring us the riches of both worlds; may you foster all treasures in the house of the donor. <sup>2</sup>

May you set free the stream of the elixir, rapid as thought, just as the cloud releases the rain; O elixir, may you foster the treasures, terrestrial and celestial both. <sup>3</sup>

Your stream, when effused, is swift-flowing and bountiful; it rushes through the cosmic filter like a swift horse who wins prize on a chariot-race). <sup>4</sup>

O sagacious cosmic elixir, flow in a stream for our enlightenment and invigoration; you are poured forth for the joy of lightning, the sun and the ocean. <sup>5</sup>

॥२८॥

पवस्व दाजसातमः पवित्रे धारया सुतः ।  
 इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तमः ॥६॥  
 त्वां रिहन्ति मातरो हरिं पवित्रे अद्भुहः ।  
 वत्सं जातं न धेनवः पवमान विधर्मणि ॥७॥  
 पवमान महि श्रवश्चित्रेभिर्यासि रश्मिभिः ।  
 शर्धन्तमांसि जिघ्रसे विश्वानि दाशुषो गृहे ॥८॥  
 त्वं द्यां च महिव्रत पृथिवीं चाति जम्निषे ।  
 प्रति द्रापिममुच्चथाः पवमान महित्वना ॥९॥

pávasva vājasátamah pavitre dhārayā sutāḥ | indrāya  
 soma víshṇave devébhyo mádhumattamah || 6 || tvám rihanti  
 mātáro hārim pavitre adrúḥaḥ | vatsám jātām ná dhenávaḥ  
 pávamāna vídharmaṇi || 7 || pávamāna máhi śrávaḥ citrébhir  
 yāsi raśmíbhīḥ | śárdhan támānsi jīghnase víśvāni dāśuṣho  
 grīhé || 8 || tvám dyám ca mahivrata prithivīm cáti jabhri-  
 she | práti drāpim amuñcathāḥ pávamāna mahitvanā  
 || 9 || 28 ||

( १०१ ) एकोत्तशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य (१-३) प्रथमादितृचस्य दशावाश्विरन्धीगुः, (४-६) चतुर्थ्यादितृचस्य  
 नाह्वषो ययातिः, (७-९) सप्तम्यादितृचस्य राजर्षिर्मानवो नहुषः, (१०-१२) दशम्यादितृचस्य  
 सांबरणो मनुः, (१३-१६) त्रयोदस्यादितृचस्य च वैश्वामित्रो वाच्यो वा  
 प्रजापतिर्कषयः । पवमानः सोमो देवता । (१, ४-१६)  
 प्रथमर्चश्चतुर्थ्यादित्रयोदशानाञ्चानुष्टुप्, (२-३)  
 द्वितीयातृतीययोश्च गायत्री छन्दसी ॥

॥१॥ पुरोजिती वो अन्धसः सुताय मादयिन्नेव । अप श्वानं श्रथिष्टन सखायो दीर्घजिह्वयम् ॥१॥

Purójitī vo ándhasaḥ sutāya mādayitnāve | āpa śvánam  
 snathishṭana sákhāyo dīrghajihvyam || 1 ||

Flow onward, O elixir, the giver of food; flow on to the cosmic filter in a stress, when effused; O elixir, you are most sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment. 6

O golden-hued flowing elixirs, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf. 7

O flowing elixir, you traverse the vast firmament with a variety of rays, that surround you; you drive with valour all the glooms away at the house of the liberal donor. 8

O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty. 9

O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory. 1

यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्व्यः ॥२॥  
 तं दुरोषमभी नरः सोमं विश्वाच्या धिया । यज्ञं हिन्वन्त्यद्रिभिः ॥३॥  
 सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।  
 पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥४॥  
 इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।  
 वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥५॥

yó dhārayā pāva-  
 kāyā pariprasyāndate sutāḥ | indur āśvo ná kṛītyaḥ || 2 ||  
 tāṃ durōśham abhī nāraḥ sōmaṃ viśvācyā dhiyā | yajñāṃ  
 hinvanty ādribhiḥ || 3 || sutāso mādhumattamāḥ sōmā in-  
 drāya mandināḥ | pavītravanto aksharan devān gachantu  
 vo mādāḥ || 4 || indur indrāya pavata īti devāso abruvan |  
 vācās pātir makhasyate viśvasyēśāna ōjasā || 5 || 1 ||

॥२॥

सहस्रधारः पवते समुद्रो वाचमीङ्गयः ।  
 सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥६॥  
 अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।  
 पतिर्विश्वस्य भूर्मनो व्यरुयद्रोदसी उभे ॥७॥  
 समु प्रिया अनूषत गावो मदाय घृष्वयः ।  
 सोमासः कृष्वते पथः पवमानास इन्दवः ॥८॥

sahāsradhāraḥ pavate samudró vācamīṅkhayāḥ | sōmaḥ  
 pātī rayīṇāṃ sākshēndrasya divé-dive || 6 || ayām pūshā ra-  
 yir bhāgaḥ sōmaḥ punāno arshati | pātir viśvasya bhūmano  
 vy ākhyad rōdasi ubhé || 7 || sām u priyā anushata gāvo  
 mādāya ghrīshvayaḥ | sōmāsaḥ kṛīṣvate pathāḥ pāvama-  
 nasa indavaḥ || 8 ||

The elixir, effused and active, flows in a purifying stream;  
like a speedy horse, it comes flowing hitherwards. 2

The priests, with all comprehending intelligence, express  
and squeeze out under stones, the elixir, adorable and un-  
assailable. 3

The expressed and sanctified sweet-flavoured exhilarating  
juices of divine elixir flow onward for the aspirant, the res-  
plendent self; may you, O exhilarating elixir, proceed to  
other divine elements also. 4

The devout worshippers say, "O divine elixir, flow forth  
for the aspirant, the resplendent self"; it is the lord of  
speech, sovereign of all by its might, and worthy of our  
adoration. 5

The thousand-streamed ocean of the elixir, the inspirer of  
hymns, the lord of riches, the devoted friend of the aspirant  
flows day by day. 6

This divine elixir, being purified, hastens (to the pitcher):  
it is the provider of nutrition and wealth; it is delightful;  
it is the lord of the multitude; it illuminates both heaven  
and earth. 7

The affectionate emulous cows are eager to enjoy the elixir  
for their exhilaration; the brilliant filtered elixir juices make  
paths (for themselves to flow). 8



य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।  
 यः पञ्च चर्षणीरभि रयिं येन वनामहे ॥९॥  
 सोमाः पवन्त इन्द्रवोऽस्मभ्यं गातुवित्तमाः ।  
 मित्राः सुवाना अरेपसः स्वाध्यः स्वर्विदः ॥१०॥

yā ōjishthas tām ā bhara pavamana śra-  
 vāyyam | yāḥ pañca carṣaṇīr abhi rayiṁ yēna vānamahai  
 || 9 || sōmaḥ pavanta indraḥ 'smābhyam gatuvittamaḥ | mi-  
 trāḥ suvānā arepasaḥ svādhyāḥ svarvidāḥ || 10 || ॥

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सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि ।  
 इषमस्मभ्यमभितः समस्वरन्वमुविदः ॥११॥  
 एते पूता विपश्चितः सोमासो दध्याशिरः ।  
 सूर्यासो न दर्शतासो जिगलवो ध्रुवा घृते ॥१२॥  
 प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।  
 अप श्वानमराधसं हता मखं न भृगवः ॥१३॥  
 आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।  
 सरज्जारो न योषणां वरो न योनिमासदम् ॥१४॥

sushvāṇāso vy ādribhiḥ citāna gōr ādhi tvaci | ishama  
 smābhyam abhitaḥ sāma asvaran vasuvidāḥ || 11 || etē putā  
 vipaścitāḥ sōmaso dādhyāśiraḥ | sūryāso nā darśatāso ji-  
 gatnāvo dhruvā ghrīte || 12 || prā sunvanāsyāndhaso mārto  
 nā vṛita tād vācaḥ | āpa śvānam aradhāsam hatā makham  
 nā bhrīgavaḥ || 13 || ā jamīr ātke avyata bhujé nā putrá  
 oṇyōḥ | sārāj jārō nā yōṣhaṇam varō nā yōnim asādam  
 || 14 ||

O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people and whereby we may obtain riches. 9

The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened. 10

Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides. 11

These filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving, firm in the waters, are brilliant as the sun. 12

Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones drive off this villain. 13

Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved; like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher). 14

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।  
 हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥१५॥  
 अव्यो वारैभिः पवते सोमो गव्ये अधि त्वचि ।  
 कनिक्रददृषा हरिरिन्द्रस्याभ्येति निष्कृतम् ॥१६॥

sá viró dakshasádhanó ví yás tastámbha ródasí | há-  
 riḥ pavitre avyata vedhá ná yónim asádam || 15 || ávyo vá-  
 rebhiḥ pavate sómo gávye ádhi tvací | kánikradad vṛisha  
 hárir indrasyaābhy ēti nishkritám || 16 || ३ ||

( १०२ ) दृष्टान्तगततमं सूक्तम्

(१-८) अष्टवर्त्यास्य सुक्तस्याप्यस्त्रित ऋषिः । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥४॥ क्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध्रं द्विता ॥१॥  
 उप त्रितस्य पाप्योऽरभक्तं यद्गुहा पदम् । यज्ञस्य सप्त धामभिरधं प्रियम् ॥२॥  
 त्रीणि त्रितस्य धारया पृष्ठेष्वेरया रयिम् । मिमीते अस्य योजना वि सुक्रतुः ॥३॥  
 जज्ञानं सप्त मातरो वेधामशासत श्रिये । अयं ध्रुवो रयीणां चिकेत यत् ॥४॥  
 अस्य व्रते सजोषसो विश्वे देवासो अद्रुहः । स्पार्हा भवन्ति रन्तयो जुषन्त यत् ॥५॥

102.

Krāṇā śīsur mahīnām hinvāna ṛitāsya dīdhitim | viśva  
 pāri priyā bhuvad ādha dvitā || 1 || ūpa tritāsya paśhyōr  
 ābhakta yād gūha padām | yajñāsya sapta dhāmabhir ādha  
 priyām || 2 || trīṇi tritāsya dhāraya pṛiṣṭhēshv éraya ra-  
 yīm | mīmīte asya yōjana ví sukrātuh || 3 || jajñanām sapta  
 mātáro-vedhām aśāsata śriyē | ayām dhruvó rayinām ci-  
 keta yāt || 4 || asya vrate sajōshaso víśve devāso adrúhaḥ |  
 spārhā bhavanti rāntayo juṣānta yāt || 5 || ४ ||

The golden-hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house. 15

The elixir flows purified by the cosmic fleecy filter, placed at a height; it comes out roaring on the cowhide; the showerer, the green-tinted goes to the abode of the aspirant, the resplendent self. 16

## 102

Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven. 1

When the elixir takes its secret seat in the triangle of the heart (in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice. 2

May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts knows fully well the measure of his plan. 3

The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches. 4

All noble persons, pledged to the divine elixir and devoid of malice, assemble together at the sacred rite to participate in enjoyment of the elixir. They are to be envied, for they are delightfully absorbed in it. 5

यमी गर्भमृतावृधो दृशे चारुमजीजनन् । कविं महिष्ठमध्वरे पुरुस्पृहम् ॥६॥  
 समीचीने अभि त्मना यद्धी कृतस्य मातरा । तन्वाना यज्ञमानुषग्यदञ्जते ॥७॥  
 कत्वा शुकेभिरक्षभिरक्रणोरप ब्रजं दिवः । हिन्वन्नृतस्य दीधितिं प्राध्वरे ॥८॥

yām i gārbham ṛitavṛidho dṛśe cārum ājjanan | kavīm  
 māṇhisbṛtham adhvare purusprīham || 6 || samiciné abhi  
 tmāna yabvī ṛitāsya mātārā | tanvānā yajñām ānushāg yād  
 añjaté || 7 || krátva śukrébhir akshābhir ṛiṇór āpa vrajām  
 divāḥ | hinvānn ṛitāsya dīdhitim prādhvare || 8 || ॥

( १०३ ) व्युत्पन्नतमं सूक्तम्

(१-६) पद्वृत्त्यास्य सूक्तस्याध्वनिन क्रपिः । पवमानः सोमो देवता । उष्णिक छन्दः ॥

॥६॥ प्र पुनानाय वेधसे सोमाय वच् उद्यतम् । भृतिं न भरा मतिभिर्जुजोषते ॥१॥  
 परि वाराण्यव्यया गोभिरञ्जानो अर्षति । त्री पधस्था पुनानः कृणुते हरिः ॥२॥  
 परि कोशं मधुश्चुतमव्यये वारं अर्षति । अभि वाणीर्कषीणां सप्त नूषत ॥३॥  
 परि णेता मर्तानां विश्वदेवो अदाभ्यः । सोमः पुनानश्चम्वोर्विशद्वरिः ॥४॥

Prā punanāya vedhāse sōmayā vaca ūdyatam | bhṛitim  
 nā bharā matibhir jūjoshate || 1 || pāri vāraṇya avyāyā gō-  
 bhir añjānó arshati | trī shadhāsthā punanāḥ kṛiṇute hāriḥ  
 || 2 || pāri kōśam madhuścūtam avyāye vāre arshati | abhi  
 vāṇīr ṛishīnām sapta nūshata || 3 || pāri ṇetā matinām viśvā  
 devo ādābhyah | sōmah punanāś camvōr viśad dhāriḥ || 4 ||



The germ, which the augmenters of the rite, bring forth at the sacrifice, is lovely to look upon, is intelligent, most adorable, and desired by many. 6

It of its own will goes to the great parents of the sacrifice, the unseparated ones, heaven and earth. At the ceremony, the priests duly anoint it with waters. 7

O elixir, by your act and by your eye-like brilliance, drive away the darkness from the sky and effuse into the sacrifice your juice, the lustre of the rite. 8

## 103

Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises. 1

Blending with milk and curds, the elixir rushes through the cosmic fleecy filter; the golden-hued elixir, when purified, rests in three regions (in the triangle of the heart—the seat of emotions, enlightenment and bliss). 2

The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacle; the seven metres of the hymns praise it. 3

The divine elixir is the evoker of intellect; all Nature's bounties are comprehended; it is unassailable, and is green-tinted. When filtered, may it come to rest in the cups. 4

परि देवीरनु स्वधा इन्द्रेण याहि सरथम् । पुनानो वाघद्वाघद्विरमर्त्यः ॥५॥  
परि सप्तिर्न वाजयुर्देवो देवेभ्यः सुतः । व्यानशिः पवमानो वि धावति ॥६॥

pāri daivīr ānu svadhā indreṇa yahi sarātham | punāno vā-  
ghād vāghādbhir āmartyah || 5 || pāri sāptir nā vājayūr devō  
devébhyah sūtāḥ | vyānaśiḥ pāvamaṇo ví dhāvati || 6 || ॥

[ अथ सप्तमोऽनुवाकः ॥ ]

( १०४ ) चतुर्नक्षत्राततमं सूक्तम्

( १-६ ) पट्टचर्यास्य मृतस्य काण्वो पर्वतनागदौ काश्यपो शिखण्डिन्यावप्सरसौ वा ऋषिके ।

पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥१॥ सखाय आ नि षीदत पुनानाय प्र गायत । शिशुं न युज्ञौः परि भूषत श्रिये ॥१॥  
समी वत्सं न सातृभिः सृजतां गयसाधनम् । देवाव्यं मदमभि द्विशवसम् ॥२॥  
पुनातां दक्षसाधनं यथा शर्धीय वीतये । यथा मित्राय वरुणाय शंतमः ॥३॥  
अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे दर्णीमभि वांसयामसि ॥४॥  
स नो मदानां पत इन्दो देवप्सर आसि । सखेव सख्ये गातुवित्तमो भव ॥५॥  
सनेमि कृभ्यस्मदा रक्षसं कं चिद्विणम् । अपादेवं द्युमंहो युयोधि नः ॥६॥

104.

Sākhāya ā ni shīdata punānāya prā gayata | śiśum nā  
yajñāḥ pāri bhūshata śriyē || 1 || sām ī vatsām nā mātṛi-  
bhiḥ sṛijātā gayasāadhanam | devavyām mādama abhi dvīṣa-  
vasam || 2 || punāta dakshasāadhanam yāthā śārdhāya vītāye |  
yātha mitrāya vāruṇāya śāntamaḥ || 3 || asmābhyam tvā  
vasuvīdam abhi vāṇīr anūshata | gobhish te vārṇam abhi  
vasayamasi || 4 || sā no madanām pata indro devāpsarā asi |  
sākheva sākhye gātuvittamo bhava || 5 || sānemi kṛidhy  
āsmād ā rakshāsam kām cid atrīnam | āpādevam dvayām  
āṇho yuyodhi naḥ || 6 || ॥

Proceed, O immortal, in the same chariot (in the same cavity) in which the self is seated to the celestial divine powers. Having been purified by priests, you have become pure and purifier. 5

Like a courser, who shows his strength, the divine elixir, effused for the divine elements; flows when purified and spreads widely in all directions. 6

## 104

Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings to beautify it as parents decorate a baby. 1

Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual. 2

Purify and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction. 3

For us, do the hymns glorify you, the giver of wealth; we clothe your form with milk and curds (cow products). 4

O divine elixir, you are the king among all joy-giving elixirs; may you be our true guide as a friend to a friend. 5

May we cherish your friendship as if from the earliest times; drive away from us the voracious, the wicked, the impious, the godless, the double-dealer. Please keep sin and evil also far away from us.

( १०५ ) पञ्चोत्तरशततमं सूक्तम्

(१-६) पञ्चम्याम्य सूक्तस्य काण्वै पर्वतनाम्नाह्वयी । पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥८॥ तं वः सखायो मदाय पुनानमभि गायत । शिशुं न यज्ञैः स्वदयन्तगूर्तिभिः ॥१॥  
संवत्स इव मातृभिरिन्दुर्हिन्वानो अज्यते । देवावीर्मदो मतिभिः परिष्कृतः ॥२॥

105.

Tām vaḥ sakhāyo mādāya punanām abhī gayata | śiśum  
nā yajñaiḥ svadayanta gūrtibhiḥ || 1 || sām vatsā iva mā-  
trībhir indur hinvánó ajyate | devāvir mado matibhiḥ pá-  
rishkritaḥ || 2 ||

अयं दक्षाय सार्धनोऽयं शर्धाय वीतये । अयं देवेभ्यो मधुमत्तमः सुतः ॥३॥  
गोमज्ञ इन्द्रो अश्ववत्सुतः सुदक्ष धन्व । शुचिं ते वर्णमग्नि गोपु दीधरम् ॥४॥

ayām dákshāya sárdhano 'yām śárdhāya vi-  
tāye | ayām devébhyo mádhumattamaḥ sutáḥ || 3 || góman  
na indo ášvavat sutáḥ sudaksha dhanva | śúcim te vārnām  
ádhi góshu dīdharam || 4 ||

स नो हरीणां पतु इन्द्रो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥५॥  
सनेमि त्वमस्मदौ अदेवं कं चिदत्रिणम् । साह्वौ इन्द्रो परि बाधो अप द्वयुम् ॥६॥

sá no harinām pata indo devá-  
psarastamaḥ | sákheva sákhye nāryo rucé bhava || 5 || sá-  
nemi tvám asmád áñ ádevam kām cid atrinaṁ | sáhvañ  
indo pári bádho ápa dvayum || 6 || ॥



O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations. 1

The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is the protector of the enlightened one, the exhilarator, and is glorified by our praises. 2

This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones. 3

O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to it. 4

O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend. 5

May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us. and drive off those who are engrossed in sin. 6



( १०६ ) पङ्क्त्यष्टतमं सूक्तम्

(१-१४) चतुर्विंशत्यास्य सूक्तस्य (१-३, १०-१४) प्रथमादितृचस्य द्वाभ्यादिपञ्चानाञ्च चाश्रुपोऽग्निः

(४-६) चतुर्विंशत्यास्य सानवधः (३-९) सप्तम्यादितृचस्य चाप्यसौ मनुकैरयः ।

पवमानः सोमो देवता । उष्णिक् छन्दः ॥

॥१॥ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टी जातासु इन्द्रवः स्वविदः ॥१॥  
 अयं भगय सानुमिन्द्राय पवते सुतः । सोमो जैत्रस्य चेतति यथा विदे ॥२॥  
 अस्येन्द्रो मदेश्व ग्राभं गृह्णीत सानुमिम् । वज्रं च वृषणं भरत्समप्सुजित् ॥३॥  
 प्र धन्वा सोम जागृविन्द्रायेन्द्रो परि स्वव । द्युमन्तं शुष्ममा भरा स्वविदम् ॥४॥  
 इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः । सहस्रयामा पथिकृद्विचक्षणः ॥५॥

106.

Índram ácha sutá imé vṛṣhaṇam yantu hárayaḥ |  
 śrūṣṭī jātāsa índavaḥ svarvídaḥ || 1 || ayám bhārāya sā-  
 nasír índrāya pavate sutāḥ | sómo jāitrasya cetati yáthā  
 vidé || 2 || asyéd índro mādeshv á grābhām grībhñīta sāna-  
 sīm | vājram ca vṛṣhaṇam bharat sām apsujít || 3 || prā  
 dhānvā soma jāgrivir índrāyendo pári srava | dyumāntam  
 śúśhmam á bhara svarvídām || 4 || índrāya vṛṣhaṇam mād-  
 dam pávasva viśvādarsataḥ | sahásrayāmā pathikṛíd vica-  
 kṣhaṇāḥ || 5 || १ ||

॥१०॥ अस्मभ्यं गातुवित्तमो देवेभ्यो मधुमत्तमः । सहस्रं याहि पथिभिः कनिकदत् ॥६॥  
 पवस्व देववीतय इन्द्रो धाराभिरोजसा । आकलशं मधुमान्सोम नः सदः ॥७॥  
 तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥८॥

asmábhyam gātuvittamo devébhyo mādhumattamaḥ | sa-  
 hásram yahi pathībhiḥ kánikradat || 6 || pávasva devávitaya  
 indo dhārābhir ójasa | á kalāṣam mādhumān soma naḥ  
 sadaḥ || 7 || tāva drapsā udaprūta índram mādāya vāvṛi-  
 dhuh | tvām devāso amṛitāya kām papuh || 8 ||

May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings. 1

This effused elixir is an inspirer in putting a fight (against evils and evil doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self, just as it thinks of others. 2

In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamantite will power, the showerer of benefits. 3

Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength. 4

Pour forth for the inner self the exhilarating sap of divine bliss; verily, you are charming, a tracer of fresh paths, the finder of the right ones. You are a showerer of blessing and all-beholding. 5

You are the best finder of paths for us, and the sweetest beverage for the divines; may you, roaring loudly, come to us by the thousand paths. 6

O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart). 7

Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality. 8

आ नः सुतास इन्द्रवः पुना॒ना धा॒वता र॒यिम् । वृ॒षि॒ष्ट्या॒वा री॒त्यापः स्व॒र्विदः ॥९॥  
सोमः पुना॒न ऊ॒र्मिणा॒व्यो वा॒रं वि धा॒वति । अ॒ग्रे वा॒चः प॒वमानः क॒निक॒दत् ॥१०॥

ā naḥ sutāsa  
indavaḥ punānā dhāvataḥ rayīm | vṛṣiṣṭidyāyo rītyāpaḥ  
svarvīdaḥ ॥ 9 ॥ sōmaḥ punānā ūrmiṇāvyo vāraṁ ví dhāvati |  
āgre vācāḥ pāvamānaḥ kánikradat ॥ 10 ॥ 10 ॥

॥११॥ धीभिर्हि॑न्वन्ति वा॒जिनं॑ वने॒ क्री॒ळन्त॑म॒त्यवि॑म् । अ॒भि त्रि॑पृ॒ष्ठं म॒तयुः स॑म॒स्वरन् ॥११॥  
अ॒स॒र्जि क॒लशं॑ अ॒भि मी॒ळ्हे स॒मि॒र्न वा॒जयुः॑ । पुना॒नो वाचं॑ ज॒नय॑न्न॒सिष्य॑दत् ॥१२॥

dhībhir hinvanti vājinaṁ vāne kṛīḷantaṁ ātyavim | abhī  
tripṛiṣṭhām matāyaḥ sām asvaran ॥ 11 ॥ āsarjī kalāśaṁ abhī  
mīḷhé sāptir nā vājayūḥ | punānó vācam janāyann asishya-  
dat ॥ 12 ॥

प॒वते॑ ह॒र्यतो॑ ह॒रिर॒ति ह्व॑रा॒सि रं॒ह्या । अ॒भ्य॒र्षन्त्स॒तो॒तृ॒भ्यो वी॒रव॑द्यशः ॥१३॥  
अ॒या प॑व॒स्व दे॒व्यु॒र्मधो॒र्धरा॑ अ॒सृ॒क्षत॑ । रेभ॑न्पु॒वित्रं॑ प॒र्येषि॑ वि॒श्वतः॑ ॥१४॥

pāvate baryatō hārir āti hvārāṁsi rānhyā | abhy-  
ārshan stotṛibhyo virāvad yāśaḥ ॥ 13 ॥ ayā pavaśva deva-  
yūr mādhor dhārā asṛikshata | rébhan pavītram páry eshi  
viśvātaḥ ॥ 14 ॥ 11 ॥

Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need. 9

The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted. 10

With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, midspace and earth; and in the body complex in the physical, mental and spiritual regions). 11

For nourishing (the worshipper) it has been set free into the receptacles like an impetuous courser in battle. While filtered, it raises a cry, and flows (in the vessels). 12

The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers. 13

For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions. 14



( १०७ ) समोत्तरशततमं सूक्तम्

(१-२६) पङ्क्तिशतयुचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाजः, मारीचः कश्यपः, राहुगणो गोतमः, भौमोऽभिः, गाविनो विश्वामित्रः, भार्गवो जमदग्निः, मैत्रावरुणर्वसिष्ठश्च सप्तर्षयः । पवमानः सोमो देवता । (१-२, ४-७, १०-१५, १७-२६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्योद्विचतसृणां दशम्याद्विषण्णां सप्तदश्यादिदशानाञ्च प्रगाथः [ (१, ४, ६, १०, १२, १४, १७, १९, २१, २३, २५) प्रथमाचतुर्थ्याविष्टीदशमीद्वादशीचतुर्दशीसप्तदशयेकोन-विंशेकविंशीत्रयोविंशीपञ्चविंशीनां बृहती, (२, ५, ७, ११, १३, १५, १८, २०, २२, २४, २६) द्वितीयापञ्चमीसप्तम्येकादशीत्रयोदशीपञ्चदश्यादशीविंशीद्वादशीचतुर्विंशीपङ्क्तिशीनां सप्तोबृहती ], (३) तृतीयाया भुरिग्विराड् द्विपदा, (८-९) अष्टमीनवम्योबृहती.  
(१६) षोडश्याश्च द्विपदा विराट् छन्दांसि ॥

॥१२॥

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः ।  
दधन्वाँ यो नर्यौ अप्सवन्तरा सुषाव सोममद्रिभिः ॥१॥  
नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभितरः ।  
सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

107.

Pārītó shiñcatā sutām sómo yá uttamám haviḥ | da-  
dhanvān yó naryo apsv antár ā sushāva sómam ádribhiḥ  
॥ 1 ॥ nūnám punāno 'vibhiḥ pári sravádabdhah surabhínta-  
rah | suté cit tyāpsú madāmo ándhasā śrīṇānto góbbhir útta-  
ram ॥ 2 ॥

परि सुवानश्चक्षमे देवमार्दनः क्रतुरिन्दुर्विचक्षणः ॥३॥  
पुनानः सोमः धारयापो वसानो अर्षसि ।  
आ रत्नधा योनिमृतस्य सीदस्युत्सो देव हिरण्ययः ॥४॥  
दुहान ऊर्ध्वदिव्यं मधु प्रियं प्रत्नं सधस्थमासदत् ।  
आपृच्छयै धरुणं वाज्यर्षति नृभिर्धृतो विचक्षणः ॥५॥

pári suvanāṣ cakshase devamādanah krātur indur  
vicakshanah ॥ 3 ॥ punanah soma dhārayāpó vāsāno arshasi |  
ā ratnadhā yōnim ṛitāsya sīdas y útso deva hiraṇyāyah  
॥ 4 ॥ dubhānā údhar divyām mādhu priyām pratnām sadha-  
stham āsadat | aprichyam dharuṇam vājy arshati nṛibhir  
dhūtó vicakshanah ॥ 5 ॥ 12 ॥



Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests. <sup>1</sup>

The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients. <sup>2</sup>

After effusion, the elixir flows so as to be seen by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration. <sup>3</sup>

You have been filtered clear, O elixir; you flow in a stream clothed in the consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain. <sup>4</sup>

Milking the agreeable celestial exhilarating udder, it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises. <sup>5</sup>

॥ १. ३ ॥

पुनानः सोम जाग्रविरव्यो वारे परि प्रियः ।  
 त्वं विप्रो अभवोऽङ्गिरस्तमो मध्वा यज्ञं मिमिक्ष नः ॥६॥  
 सोमो मीढ्वान्पवते गातुवित्तम ऋषिर्विप्रो विचक्षणः ।  
 त्वं कविरभवां देववीतम आ सूर्यं रोहयो दिवि ॥७॥

punānāḥ soma jāgrivir āvyo vāre pari priyāḥ | tvāṃ  
 vipro abhavó 'ngirastamo mādhvā yajñāṃ mīmiksha naḥ  
 || 6 || sómo mīdhvān pavate gatavittama ṛṣir' vipro vi-  
 cakṣaṇāḥ | tvāṃ kavir abhavo devavītama ā sūryaṃ ro-  
 hayo divi || 7 ||

सोम उ पुवणः सोतृभिरधि ष्णुभिरवीनाम ।  
 अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥८॥  
 अनृपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।  
 समुद्रं न संवरणान्यग्मन्मन्दी मदाय तोशते ॥९॥  
 आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया ।  
 जनो न पुरि चम्बोर्विशदरिः सद्रो वनेषु दधिषे ॥१०॥

sóma u shuṇaṇāḥ sotribhir ādhi ṣṇūbhir  
 āvinām | āśvayeva harita yati dhāraya mandrāya yati dhā-  
 rayā || 8 || anūpé gómān góbbhir akṣaḥ sómo dugdhābhir  
 akṣaḥ | samudrāṃ nā samvāraṇany agman māndī mādāya  
 toṣate || 9 || ā sona suvānó ādribhis tiró vāraṇy avyāya |  
 jāno nā puri camvōr viṣad dhāriḥ sādō vāneshu dadhishe  
 || 10 || 1a ||

The ever-vigilant effused elixir flows and passes through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice. 6

The elixir, which is the showerer of benefits, best of the path-finders, a seer, a sage, and all-discriminating, flows onward. (O elixir), you are wise, most devoted to the divines; it is on your accounts that the sun mounts the heaven. 7

Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic elevated fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream. 8

The divine elixir of life, mixed with cow-products, flows into the cosmic reservoir. Mixed with milk, it is filtered, its enjoyable juices go (to pitchers) as rivers go to the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties. 9

Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups just as a man enters a city. 10

॥१४॥

स मा॒मृजे ति॒रो अ॒ण्वानि मे॒ष्यो मी॒ळहे स॒प्तिर्न वा॒जयुः ।  
 अ॒नुमाद्यः प॒र्वमानो मनी॒षिभिः सोमो वि॒त्रेभिर्ऋ॒क्भिः ॥११॥  
 प्र सोम दे॒ववी॒तये सिन्धु॒र्न पि॒प्ये अ॒र्णसा ।  
 अ॒ंशोः प॒यसा मदि॒रो न जा॒गृवि॒रच्छा को॒शं मधु॒श्रुत॑म् ॥१२॥

sā māmrije tiro āṇvani meshyō mīḷhé sāptir ná vaja-  
 yūḥ | anumādyah pāvamano manishibhiḥ sómo viprebhir  
 rikvabhiḥ || 11 || prā sona devāvitaye sindhur ná pipye  
 āṇasā aṇśoh pāyasa madiro ná jāgrivir ācha kōṣam ma-  
 dhuścūtam || 12 ||

आ ह॒र्य॒तो अ॒र्जुने॒ अ॒त्के अ॒व्यत प्रि॒यः सूनु॒र्न म॒र्यः ।  
 तमी॑ हि॒न्वन्त्य॒पसो॒ यथा॒ रथं॑ न॒दीष्वा ग॒र्भ॒स्त्योः ॥१३॥  
 अ॒भि सोमा॑स आ॒यवः॒ प॒वन्ते॒ मद्यं॑ म॒दम् ।  
 स॒मु॒द्रस्या॒धि वि॒ष्टपि॑ मनी॒षिणो॑ म॒त्सरा॑सः स्व॒र्विदः॑ ॥१४॥  
 त॒र॒त्समु॒द्रं प॒र्वमान॑ उ॒र्मिणा॑ रा॒जा दे॒व ऋ॒तं वृ॒हत् ।  
 अ॒र्षे॒न्मित्र॑स्य व॒रुण॑स्य ध॒र्मणा॑ प्र हि॒न्वान॑ ऋ॒तं वृ॒हत् ॥१५॥

ā haryatō arjune ātke avyata priyāḥ sūnūr  
 nā mārjyaḥ | tam im hinvanty apāso yātha rāthanā nadīshvā  
 ā gābhastyoh || 13 || abhi sōmāsa ayavaḥ pāvante mādyaṁ  
 mādham | samudrāsyādhi viṣṭāpi manishīṇo matsarāsaḥ svar-  
 vidah || 14 || tārat samudrām pāvamāna ūrmīṇā rājā devā  
 ritām bṛihāt | ārshan mitrāsya vāruṇasya dhārmanā prā  
 hinvānā ritām bṛihāt || 15 || 14 ||

Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone by men of wisdom and by the reciters of sacred songs. 11

O divine elixir, like rivers feeding an ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss. 12

It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters just as a warrior drives his chariot into battle. 13

The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent, and exhilarating. 14

May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverses the firmament in a stream; vast and true, being sent forth, it flows for the support of the sun and ocean. 15



॥१६॥

नृभिर्येमानो ह॑र्यतो वि॒चक्ष॑णो राजा दे॒वः समु॑द्रियः ॥१६॥

इन्द्रा॑य पव॒ते म॒दः सोमो॑ मरु॒त्वते॑ सु॒तः ।

सह॑स्र॒धारो॑ अत्य॒व्यम॑र्षति॒ तमी॑ मृजन्त्या॒यवः॑ ॥१७॥

nṛībhir yemāno haryatō vicakṣhaṇo rāja devāḥ samud-  
riyaḥ ॥ 16 ॥ indrāya pavate mādaḥ sómo marútvate sutāḥ |  
sahásradhāro áty ávyam arshati tām | mṛijanty ayavaḥ  
॥ 17 ॥

पु॒नान॑श्च॒मू ज॒नय॑न्मतिं क॒विः सोमो॑ दे॒वेषु॑ र॒ण्यति॑ ।

अ॒पो व॑सानः॒ परि॑ गो॒भिर्रु॑त्तरः॒ सीद॑न्वने॒ष्वव्य॑त ॥१८॥

तवा॑हं सोम रा॒रण स॒ख्य इ॒न्दो दि॒वेदि॑वे ।

पु॒रूणि॑ ब॒भ्रो नि॒ चर॑न्ति॒ माम॑व॒ परि॒धीर॑ति॒ तां इ॒हि ॥१९॥

उ॒ताहं॑ नक्त॒मुत॑ सोम ते दि॒वा स॒ख्याय॑ ब॒भ्र ऊ॒र्धनि॑ ।

घृ॒णा त॑र्पन्त॒मति॑ सूर्य॑ प॒रः श॑कु॒ना इ॒व प॑प्तिम ॥२०॥

punānaś camū janāyan matim kavīḥ sómo devéṣhu  
raṇyati | apó vásanaḥ pári gōbhir úttaraḥ sídan vāneshv  
avyata ॥ 18 ॥ távahaṁ soma rāraṇa sakhyā indo divé-dive |  
perūṇi babhro ní caranti mam āva paridhīr āti tān ihi  
॥ 19 ॥ utāhaṁ náktam uta soma te diva sakhyāya babhra  
údhani | ghṛṇā tāpantam āti sūryam parāḥ śakunā iva  
paptima ॥ 20 ॥ ॥

Led and disciplined by the priests, the divine royal elixir,  
intelligent and abiding in the firmament— 16

When effused and expressed, it flows for the aspirant self,  
attended with the vital breaths. With all its thousand  
streams, it passes through the fleecy sieve for filtration.  
It is cleansed by men. 17

Purified in the cosmic bowls, the sagacious elixir, gendering  
songs, rejoices amongst all divine elements, clothed with  
the waters and sitting in the wooden bowls, it is surround-  
ed with the sweet milk and curds (the elixir is mixed with  
milk and curds and then used as a libation or beverage). 18

O divine elixir, in your friendship, I have been rejoicing  
day by day; many evils assail me. O bright elixir, over-  
come them who surround me and tease. 19

I am delighted in your presence, O tawny-coloured elixir,  
both day and night. For the sake of your friendship,  
may we soar like birds far beyond the sun, refulgent with  
your glow. 20

॥१६॥

मृज्यमानः सुहस्त्य समुद्रे वार्चमिन्वसि ।  
 रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥२१॥  
 मृजानो वारे पवमानो अज्यये वृषाव चक्रदो वने ।  
 देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२२॥  
 पवस्व वाजसातयेऽभि विश्वानि काव्या ।  
 त्वं समुद्रं प्रथमो वि धारयो देवेभ्यः सोम मत्सरः ॥२३॥  
 स तू पवस्व परि पार्थिवं रजो दिव्या च सोम धर्मेभिः ।  
 त्वां विप्रासो मतिभिर्विचक्षण शुभ्रं हिन्वन्ति धीतिभिः ॥२४॥

mṛijyānānaḥ suhastya samudrē vacanī invasi | rayīm  
 piśaṅgam bahulāṁ puruṣpṛiham pāvamānabhy ārshasi || 21 ||  
 mṛijāno vāre pāvamāno ajyāye vṛiṣāva cakrado vāne | de-  
 vānāṁ soma pavamāna niṣkṛitāṁ gōbhīr apjānō arshasi  
 || 22 || pāvasva vājasataye 'bhi viśvāni kavya | tvāṁ samud-  
 rām prathamō vi dharayo devēbhyāḥ soma matsarāḥ || 23 ||  
 sā tū pavasva pari parthivam rājo divyā ca soma dhārma-  
 bhīḥ | tvāṁ vipraso matībhīr vicakṣaṇa śubhrāṁ hinvanti  
 dhītibhīḥ || 24 ||

पवमाना असृक्षत पवित्रमति धारया ।  
 मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च ॥२५॥  
 अपो वसानः परि कोशमर्षतीन्दुर्हियानः सोतृभिः ।  
 जनयज्ज्योतिर्मन्दना अवीवशद्वाः कृष्वानो न निर्णिजम् ॥२६॥

pāvamāna asṛikṣhata pavītram āti dharaya |  
 marutvanto matsarā indriyā hāya medhām abhi prāyaṁsi  
 ca || 25 || apō vāsanaḥ pari kośam arśhatindur hīyānāḥ so-  
 tṛibhīḥ | janāyān jyōtir mandāna avivaśad gāḥ kṛiṣvanō nā  
 nirṇijam || 26 || 16 ||

O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us. 21

O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen sieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place. 22

Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers and the chief supporter of the firmament. 23

Flow quickly, O far-seeing, radiant, fair coloured, divine elixir with your supports to the terrestrial and celestial worlds. The experienced priests press you out with their fingers. They continue to chant the hymns of praise as the process goes on. 24

Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame. 25

The divine elixir, clad in watery robes and effused by the worshippers, rushes to the receptacle, generating light and identifying its form with the cow (i.e. when mixed with milk and curds). This elixir is worth our invocations, and commendations. 26



( १०८ ) अष्टोत्तरशततमं सूक्तम्

(१-१६) पौडशर्चस्यास्य सूक्तस्य (१-२) प्रथमार्द्धतीययोर्ऋचोः शाक्त्यो गौर्विवीतिः, (३, १४-१६)

तृतीयायाश्चतुर्दश्यादितृचस्य च वासिष्ठः शक्तिः, (४-५) चतुर्थीपञ्चम्योराङ्गिरस ऊरुः, (६-७)

षष्ठीममम्योर्भार्गवाज क्रजिश्वा, (८-९) अष्टमीनवम्योराङ्गिरस ऊर्ध्वसन्ना, (१०-११) दशम्ये-

कादश्यागङ्गिरसः कृतयन्ताः, (१२-१३) द्वादशीत्रयोदशयोश्च राजर्षिर्ऋक्षश्च ऋषयः ।

पवमानः सोमो देवता । काकुभः प्रगायः [ विषमर्चा ककुप्, समर्चा सतोहृती,

(१३) त्रयोदश्या यवमध्या गायत्री ] छन्दः ॥

॥१७॥ पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः । महि युक्षतमो मदः ॥१॥

यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीता स्वर्विदः ।

स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः ॥२॥

108.

Pāvasya mādhumattama indraya soma kratuvittamo ma-  
dah | māhi dyukshātamo mādah || 1 || yāsya te pitvā vri-  
shabho vṛṣhayāte 'syā pitā svarvīdah | sá supraketo abhy-  
ākramīd īsho 'cha vājam naitaśah || 2 ||

त्वं ह्यङ्ग देव्या पवमान जनिमानि द्युमत्तमः । अमृतत्वाय घोषयः ॥३॥

येना नवग्वो दध्यङ्कपोर्णुते येन विप्रास आपिरे ।

देवानां मुञ्चे अमृतस्य चारुणो येन श्रवास्यानशुः ॥४॥

एष स्य धारया सुतोऽव्यो वारैभिः पवते मदिन्तमः । क्रीळन्मिरपामिव ॥५॥

tyāṃ hy āṅgā dā-  
vya pāvamana janimani dyumattamah | amṛitatvāya gho-  
shāyah || 3 || yēna navagvo dadhyāṇ aporṇutē yēna viprasa  
apirē | devānaṃ muñcē amṛitasya caruṇo yēna śrāvānsy  
ānaśūḥ || 4 || eśhā syā dhārayā suto 'vyo vārebhiḥ pavate  
madīntamah | krīḷann ūrmīr apām iva || 5 || 17 ||



O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss. 1

By drinking whom the mighty aspirant is invigorated and becomes the beholder of everything under its impulsion, the intelligent self reaches the viands (of the enemy) as the horse reaches the battle. 2

O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality. 3

Through you, the most realised sages, the offerers of the nine day's rite, have been opening the door of the cave. Again through you the seers recover the lost cows, i.e. the wisdom; through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water. 4

This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water. 5

॥१८॥

य उस्त्रिया अप्या अन्तरश्मनो निर्गा अकृन्तदोजसा ।

अभि व्रजं तन्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज ॥६॥

आ सौता परि पिञ्चताश्चं न स्तोममसुरं रजस्तुरम् । वनक्रक्षमुदप्रुतम् ॥७॥

सहस्रधारं वृषभं पयोवृधं प्रियं देवाय जन्मने ।

ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥८॥

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुः । वि कोशं मध्यमं युव ॥९॥

आ वक्ष्यस्व सुदक्ष चम्बोः सुतो विशां वह्निं विस्पतिः ।

वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्टये धियः ॥१०॥

yá usríyā ápyā antár āsmano nír gá ákṛintad ójasā |  
abhi vrajám tatnishe gávyam āsvyam varmíva dhṛishṇav  
ā ruja || 6 || á sotā pári shiñcatāśvam ná stóman aptúram  
rajaśtúram | vanakrakshám udaprútam || 7 || sahásradhāram  
vṛishabbám payovṛidham priyám devāya jánmane | řiténa  
yá řitájāto vivāvṛidhé rájá devá řitám bṛihát || 8 || abhi  
dyumnám bṛihád yáśa śhas pate didihí deva devayúḥ | ví  
kōśam madhyamám yuva || 9 || á vacyasva sudaksha camvòḥ  
sutó viśám váhnir ná viśpátih | vṛishtím diváh pavasva ři-  
tím apám jínvā gávishtaye dhíyah || 10 || 18 ||

॥१९॥ एतमु तं मद्युतं सहस्रधारं वृषभं दिवो दुहुः । विश्वा वसुनि बिभ्रतम् ॥११॥

वृषा वि जज्ञे जनयन्नमर्त्यः प्रतपञ्ज्योतिषा तमः ।

स सुष्टुतः कविभिर्निर्णिजं दधे त्रिधात्वस्य दंससा ॥१२॥

etám u tyám madacyútam sahásradhāram vṛishabbám  
divo duhuḥ | viśvā vāsūni bíbhratam || 11 || vṛishā ví jajñe  
janáyann ámartyaḥ pratápañ jyótishā támaḥ | sá súshtutah  
kavibhir nirñijam dadhe tridhátv asya dānsasā || 12 ||

O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like a mailed warrior, you have been ever slaying the wicked and cruel. 6

O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds). 7

It filters out in thousand streams; it is the showerer of benefits, augments of rain water, and dear to the divine elements. It swells in waters. It is a king, a divine, true and vast. 8

O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains). 9

Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellects for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle. 10

The enlightened priests have been milking from heaven, the elixir, exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures. 11

We are acquainted with the mighty elixir, the source of virility and the destroyer of the darkness with his radiance. Praised by men of wisdom, it has assumed its own form. Established in the three regions (physical, mental and spiritual, or heaven, midspace, and earth); it controls everyone. 12

स सुन्वे यो वसूनां यो रायामनेता य इन्द्रानाम् । सोमो यः सुक्षितीनाम् ॥१३॥  
 यस्य न इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः ।  
 आ येन मित्रावरुणा करामह एन्द्रमवसे महे ॥१४॥  
 इन्द्राय सोम पातवे नृभिर्यतः स्वायुधो मदन्तमः । पवस्व मधुमत्तमः ॥१५॥  
 इन्द्रस्य हार्दि सोमधानमा विश समुद्रमिव सिन्धवः ।  
 जुष्टो मित्राय वरुणाय वायवे दिवो विश्वम्भ उत्तमः ॥१६॥

sá

sunve yó vásūnām yó rāyām ānetā yá ilānām | sómo yáh  
 sukshitinām || 13 || yásya na índrah pibād yásya marúto  
 yásya vāryamāṇā bhágah | á yéna mītrāvāruṇā kārāmaha  
 éndram ávase mahé || 14 || índrāya soma pátave nṛibhir ya-  
 tāḥ svāyudhó madántamah | pávasva mádhumattamah || 15 ||  
 índrasya hārdi somadhānam á viṣa samudrām iva síndha-  
 vah | júshto mītrāya vāruṇāya vāyāve divó viśvāmbhá utta-  
 máh || 16 || 19 ||

( १०९ ) नवोत्तरशततमं सूक्तम्

(१-२२) द्वाविंशत्युच्यमानस्य सूक्तस्यैश्वर्यो धिष्ण्याग्नय ऊपयः । पवमानः सोमो देवता ।

द्विपदा विराद् छन्दः ॥

॥२०॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय । १  
 इन्द्रस्ते सोम सुतस्य पेयाः क्रत्वे दक्षाय विश्वे च देवाः ॥१॥ २  
 एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः । ३

109.

Pāri prā dhanvéndrāya soma svādúr mītrāya pūshṇē  
 bhágāya || 1 || índras te soma sutásya peyāḥ krátve dákskāya  
 víśve ca devāḥ || 2 || śvāmṛitāya mahé ksháyāya sá śukró  
 arsha divyāḥ pīyúṣah || 3 ||



The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home. <sup>13</sup>

Ours is this elixir which the resplendent self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the sun, the ocean and lightning to obtain the assured protection. <sup>14</sup>

O elixir of divine love, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for the enjoyment of the resplendent self. <sup>15</sup>

O elixir, enter the celestial container, the heart of the aspirant self, as the rivers enter the sea. You are the best and the strongest pillar of strength to the sun, the ocean, the cosmic wind, and the heavenly bodies. <sup>16</sup>

## 109

O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container. <sup>1</sup>

O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength. <sup>2</sup>

O pure, divine, and celestial elixir, flow for immortality and supreme abode. <sup>3</sup>



|  |    |
|--|----|
| पवस्व सोम महान्तसमुद्रः पिता देवानां विश्वाभि धाम ॥२॥        | ४  |
| शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजायै ।       | ५  |
| दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन्वाजी पवस्व ॥३॥      | ६  |
| पवस्व सोम द्युम्नी सुधारो महामवीनामनु पूर्यः ।               | ७  |
| नृभिर्यमानो जज्ञानः पूतः क्षरद्विश्वा नि मन्द्रः स्ववित् ॥४॥ | ८  |
| इन्दुः पुनानः प्रजामुराणः करद्विश्वा नि द्रविणानि नः ।       | ९  |
| पवस्व सोम कृत्वे दक्षायाश्चो न नित्तो वाजी धनाय ॥५॥          | १० |

pávasva soma mahán samud-  
 ráh pitā devānām víṣvābhī dhāma || 4 || śukráh pavasva  
 devébhyah soma divé pr̥thivyai śám ca prajāyai || 5 || divó  
 dhartāsi śukráh pīyūṣah satyé vídharman vājī pavasva  
 || 6 || pávasva soma dyumnī sudhāro mahām āvīnām ānu  
 pūrvyāh || 7 || nṛībhir yemānó jajñānāh pūtāh kshārad víṣvāni  
 mandráh svarvīt || 8 || índuh punānāh prajām urāṇāh kárad  
 víṣvāni dráviṇāni nah || 9 || pávasva soma krátve dákshā-  
 yāṣvo ná niktó vājī dhānāya || 10 || २० ||

॥२१॥

|  |    |
|--|----|
| तं ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय ।           | ११ |
| शिष्टं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥६॥ | १२ |

tām te sotāro rāsam mādāya punānti sómam mahé  
 dyumnāya || 11 || śiṣṭum jajñānām hārim mṛijanti pavitre  
 sómam devébhyā índum || 12 ||

O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow. <sup>4</sup>

O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures. <sup>5</sup>

You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat with all appropriateness. <sup>6</sup>

O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter. <sup>7</sup>

May the elixir, effused and filtered by priests, cured and purified, exhilarating and all-knowing, bring riches of all sorts to everyone of us. <sup>8</sup>

May the elixir, filtered and purified through the cosmic fleecy sieve, bestow on us progeny and all kinds of wealth. <sup>9</sup>

O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth. <sup>10</sup>

The priests, who press you, purify your juice for exhilaration; they filter the elixir of life for attaining your intense brilliancy and glory. <sup>11</sup>

Just as a newly born babe is cleansed so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation. <sup>12</sup>

|   |    |
|---|----|
| इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय ।            | १३ |
| बिभर्ति चार्विन्द्रस्य नाम येन विश्वानि वृत्रा जघान ॥७॥   | १४ |
| पिबन्त्यस्य विश्वे देवासो गोभिः श्रुतस्य नृभिः सुतस्य ।   | १५ |
| प्र सुवानो अक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥८॥ | १६ |
| स वाज्यक्षाः सहस्ररेता अद्विर्मृजानो गोभिः श्रीणानः ।     | १७ |

induh pavishṭa cārur mādā-  
yāpām upāsthe kavīr bhāgāya || 13 || bibharti cārv indrasya  
nāma yēna vīśvāni vṛitrā jaghāna || 14 || pibanty asya vīśve  
devāso gōbhiḥ śrūtasya nr̥ibhiḥ sutasya || 15 || prā suvānō  
akshāḥ sahasradhāras tirāḥ pavītram vi vāram āvyam || 16 ||  
sā vājya ākshāḥ sahasraretā adbhīr mṛijānō gōbhiḥ śrīṇā-  
nāḥ || 17 ||

|  |    |
|--|----|
| प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥९॥ | १८ |
| असर्जि वाजी तिरः पवित्रमिन्द्राय सोमः सहस्रधारः ।          | १९ |
| अञ्जन्येनं मध्वो रसेनेन्द्राय वृष्ण इन्दुं मदाय ॥१०॥       | २० |
| देवेभ्यस्त्वा वृथा पाजसेऽपो वसानं हरिं मृजन्ति ।           | २१ |
| इन्दुरिन्द्राय तोशते नि तोशते श्रीणन्नुग्रो रिणन्नपः ॥११॥  | २२ |

prā soma yāhīndrasya kukshā nr̥ibhir yemānō  
ādrībhiḥ sutāḥ || 18 || āsarji vājī tirāḥ pavītram indrāya sō-  
maḥ sahasradhārah || 19 || añjānty enam mādhwō rāsenēn-  
drāya vṛishṇa indum mādāya || 20 || devēbhyas tvā vṛithā  
pājase 'pō vāsānam hārim mṛijanti || 21 || indūr indrāya to-  
sate nī toṣate śrīṇānn ugrō riṇānn apāḥ || 22 || 21 ||

The experienced sage carries this elixir to the midspace along with cosmic waters for exhilaration and for prosperity. 13

The auspicious elixir bears the beauteous name of the resplendent self by which it overcomes all demoniac forces. 14

The universal divine powers drink of it, effused by the priests of the cosmic rites and mixed with sweet milk and curds. 15

Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides. 16

The elixir, giver of thousand-fold virility, is washed with waters. It is then mixed with milk and curds and finally filtered. 17

O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. 18

The vigorous thousand-streamed elixir has been pressed and filtered through the cosmic filter for the resplendent self. 19

They mix the elixir with sweet milk and curds, to be offered to the aspirant, the showerer of blessings. 20

They (the priests) effuse and filter you readily, O golden-hued elixir, and clothe you with waters. You are to be offered and enjoyed by Nature's divine elements. 21

The strength-bestowing elixir is effused for the aspirant, cleansed and purified well, filtered and finally mixed with torrents of water. 22

( ११० ) दशोत्तरगतनमं सूक्तम्

(१-१२) द्वादशचम्यास्य सूक्तस्य त्रैवृष्णस्यरुणः पौरुकुल्यस्वमदम्युक्रपी । पवमानः  
सोमो देवता । (१-२) प्रथमादितृचस्य पिपीलिकमध्यानुष्टुप्, (४-९)  
चतुर्थ्यादितृचद्वयस्योर्ध्वबृहती, (१०-१२) दशम्यादितृचस्य  
च विगट् छन्दांसि ॥

॥२२॥

प॒र्यु पु प्र ध॑न्व वा॒जसा॑तये परि वृ॒त्राणि॑ स॒क्षणिः॑ ।  
द्विष॑स्त्र॒ध्या ऋ॒ण्या न॑ ई॒यसे ॥१॥  
अनु॑ हि त्वा॒ सुतं॑ सोम॒ मदा॑मसि म॒हे स॑म॒र्यरा॑ज्ये ।  
वा॒जौ अ॒भि प॑वमान॒ प्र गा॑हसे ॥२॥  
अ॒र्जीज॑नो हि प॑वमान॒ सूर्य॑ वि॒धारे॑ श॒क्मना॑ पयः ।  
गो॒जीर॑या र॒हमाणः॑ पु॒रंध्या ॥३॥  
अ॒र्जीज॑नो अमृत॒ मर्त्ये॑ष्वौ ऋ॒तस्य॑ ध॒र्मन्न॑मृतस्य॒ चारु॑णः ।  
सदा॑सरो वा॒जम॑च्छा स॒निष्य॑दत् ॥४॥  
अ॒भ्यभि॑ हि श्रव॑सा त॒तर्दि॑थोत्सं न कं चि॒ज्जन॑पानमक्षितम् ।  
श॒र्याभि॑र्न भ॒रमाणो॑ ग॒र्भस्त्योः ॥५॥  
आदीं॑ के चि॒त्पश्य॑मानास॒ आप॑र्य वसु॒रूचो॑ दि॒व्या अ॒भ्यनू॑षत ।  
वा॒रं न॑ दे॒वः स॑विता व्यू॒र्णते ॥६॥

110.

Páry ū shú prá dhanva vájasātaye pári vṛitrāṇi sakshā-  
ṇih | dvishás tarádhyā ṛiṇayá na iyase || 1 || ánu hí tvā su-  
tām soma mādāmasi mahé samaryarājye | vājāu abhí pava-  
mana prá gāhase || 2 || ájijano hí pavamana sūryaṃ vidhāre  
śakmanā páyah | gōjīraya rāhamaṇaḥ pūraṃdhya || 3 || áji-  
jano amṛita mārtyeshv ōu ṛitasya dhārmann amṛitasya cā-  
ruṇaḥ | sādāsaro vājam ácha sánishyadat || 4 || abhy-ābhi hí  
śrávasā tatárdithótsam ná kām eij janapānam ákshitam |  
sāryābhir ná bhāramāṇo gābhastyoh || 5 || ád īm ké cit  
pāsyamanāsa āpyaṃ vasurūco divyā abhy ānūshata | vá-  
raṃ ná devāḥ savitā vy ūrṇute || 6 || 22 ||



O elixir of divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies. 1

In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men. 2

O flowing elixir, by your might, you have generated the sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us. 3

O immortal elixir of life-force, you have generated the sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour). 4

O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands. 5

This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the sun has not driven away the wide-spread darkness. 6

॥२३॥

त्वे सोम प्रथमा वृक्तवर्हिषो महे वाजाय श्रवसे धियं दधुः ।  
 स त्वं नो वीर वीर्याय चोदय ॥७॥  
 दिवः पीयूषं पूर्व्यं यदुक्थ्यं महो गाहादिव आ निरधुक्षत ।  
 इन्द्रमभि जायमानं समस्वरन् ॥८॥  
 अथ यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना ।  
 यूथे न निष्ठा वृषभो वि तिष्ठसे ॥९॥  
 सोमः पुनानो अव्यये वारे शिशुर्न क्रीळन्पवमानो अक्षाः ।  
 सहस्रधारः शतवाज इन्दुः ॥१०॥  
 एष पुनानो मधुमौ कृतावेन्द्रायेन्दुः पवते स्वादुरमिः ।  
 वाजसनिर्वरिवोविह्वयोधाः ॥११॥  
 स पवस्य सहमानः पृतन्यून्त्सेधन्नक्षंस्यप दुर्गहाणि ।  
 स्वायुधः सांसहान्तसोम शत्रून् ॥१२॥

tvé soma prathama vṛiktábarhisho mahé vajaya śrávase  
 dhíyaṃ dadhuh | sá tvám no víra vīryāya codaya || 7 || di-  
 vāḥ piyúṣham purvyāṃ yád ukthyām mahó gāhād divá á  
 nír adhukshata | índram abhí jāyamānaṃ sām asvaran || 8 ||  
 ádha yád imé pavamana ródasi imá ca víśvā bhúvanābhí  
 majmánā | yúthé ná nishṭhā vṛishabhó ví tishṭhase || 9 || só-  
 mah punanó avyāye vāre śīsur ná kṛīḥan pávamano akshāḥ |  
 sahasradhārah śatāvāja índuh || 10 || eshá punanó mádhū-  
 mān pítávēndrāyēnduh pavate svādúr ūrmīḥ | vajasánir va-  
 rivovíd vayodhāḥ || 11 || sá pavasva sáhamānaḥ pṛitanyún  
 sédhan ráksbāṁsy ápa durgáhāṇi | svāyudhāḥ sāsahvān  
 soma śátrūn || 12 || 23 ||

The noble men, who have liberated themselves from all wordly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power. 7

They (the sacrificers) have drained forth from the great depth of the sky the eternal, primeval elixir of divine bliss which is worthy of praise; they raise their voice to the aspirant self at the time of its birth. 8

Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existences by your own might, you are like a mighty bull amid the herd. 9

The effusing elixir like a playful infant flows when filtered through the cosmic fleecy texture in thousand streams, and with a hundred-fold radiance. 10

This holy elixir undergoing purification is sweet-flavoured. It flows for the enjoyment of the aspirant self in a sweet stream, bestowing food and dispensing wealth and life. 11

O divine elixir, may you flow on, subduing evils and enmities and chasing the wickedness hard to be encountered. May you flow well-armed for a victory and triumph over our adversaries. 12

( १११ ) एकादशोत्तरमातमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य पारुच्छेपिरनानत ऋषिः । पयमानः सोमो देवता । अत्यष्टिशब्दः ॥

- १२४॥ अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति स्वयुग्वभिः सूरौ न स्वयुग्वभिः ।  
 धारां सुतस्य रोचते पुनानो अरुषो हरिः ।  
 विश्वा यद्गुपा परियात्युक्भिः सप्तास्येभिर्ऋक्भिः ॥१॥  
 त्वं त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दमं क्रतस्य धीतिभिर्दमे ।  
 परावतो न साम तद्यत्रा रणन्ति धीतयः ।  
 त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे ॥२॥  
 पूर्वामनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः ।  
 अगमन्नुक्थानि पैंस्येन्द्रं जैत्राय हर्षयन् ।  
 वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥३॥

111.

Ayā rucā hāriṇyā punānō vīśvā dvēśhānsi tarati sva-  
 yūgvabhīḥ sūro nā svayūgvabhīḥ | dhārā sutāsya rocate  
 punānō arushō hāriḥ | vīśvā yād rūpā pariyāty ṛkṣvabhīḥ  
 sapṭāsyebhir ṛkṣvabhīḥ || 1 || tvām tyāt paṇīmām vido vāsu  
 sām mātṛībhir marjayasi svā ā dāma ṛitāsya dhītībhir  
 dāme | parāvāto nā sāma tād yātrā raṇanti dhītāyaḥ | tri-  
 dhātubhir ārushībhir vāyo dadhe rōcamāno vāyo dadhe  
 || 2 || pūrvām ānu pradīśam yāti cēkitat sām raśmībhir ya-  
 tate darśatō rātho daīvyo darśatō rāthaḥ | āgmann ukthāni  
 paṇīnsyēndram jaitrāya harshayan | vājraś ca yād bhāvatho  
 ānapacyutā samātsv ānapacyuta || 3 || 24 ||

## 111

The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted elixir is resplendent, pervading all constellations with grand splendour; verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour. 1

O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode—you are consecrated, verily, in your own abode by the cosmic waters at the place of sacrifice. The Saman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food; verily, the shining one gives us food and nutrition. 2

The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot—verily, the celestial beautiful chariot, meets the sun's rays; the hymns of manly praises invoke the resplendent self and stimulate him to victory. The self is replenished with adamantine determination and you thus become invincible; verily, you are invincible in the battle of life. 3



( ११२ ) द्वादशोत्तरपातमं सूक्तम्

(१-४) चतुर्धन्यास्य सूक्तस्याङ्घ्रिरसः विशुक्कपिः । पवमानः सोमो देवता । पङ्क्तिच्छन्दः ॥

॥२५॥

नानानं वा उ नो धियो वि व्रतानि जनानाम् ।  
 तक्षा रिष्टं रतं मिषग्नह्वा सुन्वन्तमिच्छतीन्द्रायेन्द्रो परि स्रव ॥१॥  
 जरतीभिरोषधीभिः पूर्णेभिः शकुनानाम् ।  
 कर्मारो अश्मभिर्व्युभिर्हिरण्यवन्तमिच्छतीन्द्रायेन्द्रो परि स्रव ॥२॥

112.

Nānānām vā u no dhīyo vi vratāni jānānām | tākshā  
 rishṭām rutām bhishág brahmā sunvāntam ichatīndrāyendo  
 pári srava || 1 || járatībhir ōshadhībhiḥ paṇḍēbhiḥ śakunā-  
 nām | kārmarō aśmabhir dyūbhir hiraṇyavāntam ichatīn-  
 drāyendo pári srava || 2 ||

कास्त्रहं ततो मिषगुपलप्रक्षिणी नना ।  
 नानाधियो वसुयवोऽनु गा इव तस्थिमेन्द्रायेन्द्रो परि स्रव ॥३॥  
 अश्वो वोळ्हा सुखं रथं हसनामुपमन्त्रिणः ।  
 शेपो रोमण्वन्तौ भेदौ वारिन्मण्डूक इच्छतीन्द्रायेन्द्रो परि स्रव ॥४॥

kārūr ahām tatō bhishág upala-  
 prakshīṇī nanā | nānādhiyo vasyāvō 'nu gā iva tasthi-  
 méndrāyendo pári srava || 3 || āśvo vólhā sukhām rátham  
 hasanām upamantrīṇaḥ | śépo rómaṇvāntāu bhedaú vár ín  
 maṇḍúka ichatīndrāyendo pári srava || 4 || 25 ||

We all have a variety of aspirations and propensities. Also divers are the occupations of men. The carpenter seeks timber, the physician deals with disease, the Brahmana, the divine intellectual, seeks spiritual knowledge and effuses the divine elixir. May you flow, the elixir of bliss, for the sake of the aspirant self. <sub>1</sub>

The artisans work with the dried wood; the decorative artists work with plumages of beautiful birds; those who carve deal with glistening stones and a smith seeks a man who has gold. May you flow, O elixir of bliss, for the sake of the aspirant self. <sub>2</sub>

I am the singer; papa is the physician; mummy throws the corn upon the grinding stones. Having various occupations, and seeking riches, we remain (in peace and harmony) in the family like cattle in a common stall. May you flow, O elixir of bliss, for the sake of the aspirant self. <sub>3</sub>

The draught horse desires a cart easy to draw. A gay guest is good for jest and merriment. The male desires his mate's approach. And the frog desires water. May you flow, O elixir of bliss, for the sake of the aspirant self. <sub>4</sub>

( ११३ ) त्रयोदशोत्तरशततमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । पवमानः सोमो देवता । पङ्क्तिः छन्दः ॥

॥२६॥

शर्यणावति सोममिन्द्रः पिबतु वृत्रहा ।  
 बलं दधान आत्मनि करिष्यन्वीर्यं महदिन्द्रायेन्दो परि स्रव ॥१॥  
 आ पवस्व दिशं पत आर्जीकात्सोम मीढुः ।  
 ऋतवाकेन सत्येन श्रद्धया तपसा सुत इन्द्रायेन्दो परि स्रव ॥२॥

113.

Saryanāvati sōmani indrah pibatu vṛitrahā | bālaṁ dā-  
 dhāna ātmāni karishyān vīryaṁ mahād indrāyendo pāri  
 srava || 1 || ā pavasva diśāṁ pata ārjikāt soma mīdhvaḥ |  
 ṛitavakēna satyēna śraddhāyā tāpasā sutā indrāyendo pāri  
 srava || 2 ||

पर्जन्यवृद्ध माहिषं तं सूर्यस्य दुहिताभरत ।  
 तं गन्धर्वाः प्रत्यग्रभणन्तं सोमे रसमादधुरिन्द्रायेन्दो परि स्रव ॥३॥  
 ऋतं वदन्नृतद्युम्न सत्यं वदन्त्सत्यकर्मन् ।  
 श्रद्धां वदन्त्सोम राजन्धात्रा सोम परिष्कृत इन्द्रायेन्दो परि स्रव ॥४॥  
 सत्यमुग्रस्य बृहतः सं स्रवन्ति संस्रवाः ।  
 सं यन्ति रसिनो रसाः पुनानो ब्रह्मणा हर इन्द्रायेन्दो परि स्रव ॥५॥

parjanyaavridddham mahishāṁ tāṁ sūryasya du-  
 hitābharat | tāṁ gandharvāḥ prāty agribhṇan tāṁ sōme  
 rāsam ādadhur indrāyendo pāri srava || 3 || ṛitāṁ vādann  
 ṛitadyumna satyāṁ vādan satyakarman | śraddhāṁ vādan  
 soma rājan dhātrā soma pārishkṛita indrāyendo pāri srava  
 || 4 || satyāmugrasya bṛihatāḥ sām sravanti samsravāḥ | sām  
 yanti rasīno rāsāḥ punāno brāhmaṇā hara indrāyendo pāri  
 srava || 5 || 26 ||

The aspirant self, the destroyer of nescience, drinks the elixir of divine life-force in the precincts of a lake, and infuses strength into himself while he is about to show his great prowess. May you flow, O elixir, for the self. <sub>1</sub>

O the elixir of the life-force, lord of the four regions, sprinkler of blessings, flow between the banks of a river, flow from a pure heart. You have been invoked and evoked in divine words with truthfulness, austerity and intent intention to adopt truth alone for life. May you flow, O elixir, for the self. <sub>2</sub>

The daughter of the sun brings out the elixir in quantity large as a rain-cloud; the divine elements of the mid-region seize upon it and place the juices in the elixir. May you flow, O elixir, for the self. <sub>3</sub>

The divine elixir of life-force abides by truth, radiant with truth, truthful in acts and words. O supreme Lord, proclaiming our faith we adorn you, the upholder of sacred rite. May you flow, O elixir, for the self. <sub>4</sub>

The united streams of your elixir are vast and truly formidable; may they flow united; the essences of the elixirs flow together. O golden-hued elixir, you are purified by holy prayer. May you flow, O elixir, for the self. <sub>5</sub>

॥२७॥

यत्र ब्रह्मा पवमान च्छन्दस्यां वाचं वदन् ।  
 ग्रावणा सोमे महीयते सोमेनानन्दं जनयन्निन्द्रायेन्द्रो परि स्रव ॥६॥  
 यत्र ज्योतिरजस्रं यस्मिंल्लोके स्वर्हितम् ।  
 तस्मिन्मां धेहि पवमानामृते लोके अक्षित इन्द्रायेन्द्रो परि स्रव ॥७॥  
 यत्र राजा वैवस्वतो यत्रावरोधनं दिवः ।  
 यत्रामूर्यह्मतीरापस्तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥८॥  
 यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः ।  
 लोका यत्र ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥९॥  
 यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् ।  
 स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥१०॥  
 यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।  
 कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्द्रो परि स्रव ॥११॥

yātra brahmā pavamāna chandasyām vācam vadan |  
 grāṇṇā sóme mahīyáte sómenānandām janāyann indrāyendo  
 pári srava || 6 || yātra jyótir ájasram yásmiñ loké svar hitām |  
 tásmin mām dheli pavamānāmṛite loké ákshita indrāyendo  
 pári srava || 7 || yātra rājā vaivasvató yātrāvaródhanam di-  
 váḥ | yātrāmūr yabhátīr āpas tātra mām amṛitam kṛidhín-  
 drāyendo pári srava || 8 || yātrānukāmām cáraṇam trināké  
 tridivé diváh | loká yātra jyótishmantas tātra mām amṛitam  
 kṛidhíndrāyendo pári srava || 9 || yātra kāmā nikānās ca  
 yātra bradhnásya vištāpam | svadhā ca yātra trīptiḥ ca  
 tātra mām amṛitam kṛidhíndrāyendo pári srava || 10 || yā-  
 trānandās ca módāḥ ca mūdāḥ pramūda āsate | kāmasya  
 yātrāptāḥ kāmās tātra mām amṛitam kṛidhíndrāyendo pári  
 srava || 11 || 27 ||



O lord of divine love, flow where the priest recites the melodious prayer, and brings forth the spiritual delight, while the plant is pressed under grinding stones with due reverence. May you, O elixir, flow for the self. 6

O Lord of divine love, place me in that immortal undecaying world, where the light is perpetual and where the blissful everlasting lustre keeps shining all the times. May you, O elixir, flow for the self. 7

Make me immortal in that realm where dwells the sovereign who is radiant as the sun, and which is the inner chamber of the sun and where all the cosmic moistures are in abundance. May you, O elixir, flow for the self. 8

Make me immortal in that realm, in the third sphere, in the third heaven where lucid worlds are filled with light. May you, O elixir, flow for the self. 9

Make me immortal in that realm where wishes and desires are left no more, where we have the region of the sun, and where the lasting sustenance and delight are available. May you, O elixir, flow for the self. 10

Make me immortal in that realm, where there is lasting happiness, pleasure and supreme joy, and where the wishes of the wisher have been completely met. May you, O elixir, flow for the self. 11

( १.१४ ) चतुर्दशोत्तरशततमं मृतम

(१-४) चतुर्दशम्यास्य मृतस्य मारीचः कश्यप कृषिः । पवमानः सोमो देवता । पङ्क्तिद्वन्द्वः ॥

॥२८॥

य इन्द्रोः पवमानस्यानु धामान्यक्रेमीत ।  
 तमाहुः सुप्रजा इति यस्तै सोमाविधुन्मन इन्द्रायिन्द्रो परि स्रव ॥१॥  
 कश्ये मन्त्रकृतां स्तोमैः कश्यपोद्वर्धयन्गिरः ।  
 सोमं तमभ्य राजानं यो जज्ञे वीरुधां पतिरिन्द्रायिन्द्रो परि स्रव ॥२॥  
 सप्त दिशो नानासूर्याः सप्त होतार ऋत्विजः ।  
 देवा आदित्या ये सप्त तेभिः सोमाभिरक्ष त इन्द्रायिन्द्रो परि स्रव ॥३॥

114.

Yá índoḥ pávamānasyānu dhāmāny ákramīt | tám ābuh  
 suprajā iti yās te somāvidhan māna índrāyendo pári srava  
 || 1 || ṛśhe mantrakṛitām stómaiḥ káśyapodvardhāyan gírah |  
 sómam ramasya rájānam yó jajñé virúdhān pátir índrā-  
 yendo pári srava || 2 || saptá diśo nānāsūryāḥ saptá hótāra  
 ritvijah | devá ādityā yé saptá tébhiḥ somabhi raksha na  
 índrayendo pári srava || 3 || yát te rājañ chṛitām havís téna  
 somabhi raksha nah | arātivā má nas tārīn mó ca nah kīm  
 canāmamad índrāyendo pári srava || 4 || 28 ||

The sincere seeker, who attends to the inner philosophy of the filtered juices of the elixir plant, him men call "rich in children", verily a real householder. O divine bliss, may you continue to flow for the self. 1

O seer of the innermost truth, please raise your voice along with the chants of seers who have known the sense of the hymns, and adore with respect and humility the royal elixir of bliss, who is born as the lord of herbal plants. O divine bliss, may you continue to flow for the self. 2

Seven are the parameters of the world (six of space and one of time), with numerous suns; seven are the ministrant priests, and seven are the divine sons of the mother Eternity. With all of them, O divine elixir, may you protect us. O divine bliss, may you continue to flow for the self. 3

Protect us, O royal elixir, with the oblations cooked for you. Let no enemy injure or hurt us; let no harm of any sort come to us. O divine bliss, may you continue to flow for the self. 4



# NOTES

Book 9

Hymns 1-114

नवमं मण्डलम्

सूक्तानि १-११४



# NOTES

DATE

HYDRO-T-114

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## Notes on Book IX

The entire Book IX of the Rgveda is devoted to *Pavamanah Soma* (पवमानः सोमः), which according to Griffith is "deified" Soma juice, or to *Soma*, or *Indu*, the moon, who is containing the celestial nectar, the drink of the gods; is identified with the *Soma*-plant, and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamana (Self-purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer.

We are traditionally told that Soma was the famous plant which was used for the preparation of libation of Soma made at the Vedic sacrifice. The whole of the Ninth Book of the Rgveda and six hymns in other Books are devoted to its praise. We give here the entire list of the hymns of the Rgveda (or scattered verses), where the *devata* is Soma.

सोमः — I.43. 4-9; I.91; I.164.43; III.62. 13-15; VI.47. 1-5; VII.104.9; 12-13; VIII.48; VIII.79; X.25; X.85, 1-5.

सोमः पवमानः — IX. 1-4; IX. 6-65; IX. 66. 1-18; 22-30; IX.67, 1-9; 13-22; 28-30; IX.68-114;

सोमः अग्निश्च — I.93; X. 19.1

सोम! अघिपवण चर्म वा — I.28.9.

सोमः अकंश्च — X.85.18

सोमः वापी वा — X.17. 11-13.

सोमः इन्द्रश्च — II.30.6; IV.28; VI.72; X.89.5.

सोमः इन्द्रश्च रक्षह्णौ — VII.104. 1-7; 15; 25

सोमः इन्द्रश्च अथवेन्द्रः — IV.28

सोमः इन्द्रो बहुस्पतिश्च — I.18.4

सोमः निष्कृतिश्च — X.59.4

सोमः पवमानः पूषा वा — IX.67.10-12

सोमः पूषा च — II.40, 1-6

सोमः पूषाऽदितिश्च — II 40.6

सोमः रुद्रश्च — VI.74

सोमः वरुणः कवचश्च — VI.75.18

सोमः हरिश्चन्द्रः प्रजापतिर्वा — I 28.9

Thus in certain hymns, Soma as the *devata* occurs conjointly with Agni, Arka, Apah, Indra, Brhaspati, Nirrti, Pusan, Aditi, Rudra, Varuna, Hariscandra and Prajapati also.

Sir Monier Monier Williams in his *Sanskrit Dictionary* gives; Soma (सोम); from  $\sqrt{su}$ , juice, extract; the juice of the *Soma* plant; also the *Soma* plant itself (said to be the climbing plant लता, *Sarcostema Viminalis*, or *Asclepias Acida*, the stalks (अणू) of which were pressed between stones (मणि), by the priests, then sprinkled with water, and purified in a strainer (पवित्र); whence the acid-juice trickled into jars (कलश) or larger vessels (द्रोण); after which it was mixed with clarified butter, flour etc., made to ferment, and then offered in libation to the gods (in this respect corresponding to the ritual of the *Iranian Avesta*); or was drunk by the Brahmins, by both of whom its exhilarating effect was

supposed to be prized. It was collected by moon-light on certain mountains सोमस्यैव मोजवतस्य मसो विभीतको जागृविमंह्यमच्छान्—X.34.1; the mountain *Mujavat* is mentioned). It is sometimes described as having been brought from the sky by a falcon (श्येन) and guarded by the Gandharvas. It is personified as one of the most important Vedic gods; to whose praise all the 114 hymns of the Ninth Book of the Rgveda, besides six in other Books, and the whole Samaveda are dedicated.

In the post-Vedic mythology and even in a few of the hymns of the Rgveda (although not in the whole of the Ninth Book), as well as some times in the Atharvaveda, or in the Brahmanas, Soma is identified with the moon (as the receptacle of an other beverage of the gods called *amṛta* (अमृत), or as the lord of plants, cf. *indu* (इन्द्र), *osadhipati* (ओषधिपति), and with the god of the moon, as well as with Visnu, Siva, Yama, and Kubera.

Soma is called *rajan* (राजन्), and appears among the eight *Vasus*, and the eight Lokapalas (सोमाम्नयर्कानिलेन्द्राणां वित्ताप्यत्योर्यमस्य च । षष्ठानां लोकपालानां वपुर्धारयते नृपः —*Manusmṛti*, V.96). Soma is the name of one of Rsis of the verses (X.124.1; 5-9; अग्नि-वरुण-सोमः ऋषयः).

Soma (सोम) is variously described in the *Nirukta*, one of synonyms of Soma is *matsara* (मत्सरः सोमः । मन्दतेस्तृप्तिं कर्मणः —*Nir.* II.5) since it is derived from √मन्द, meaning to satisfy; गोभिः श्रोणत मत्सरम् (IX.46.4), mix Soma with milk; here *gauh*, गौः, is used in the sense of milk. On one occasion Indra is asked to drink Soma for rapture after food (पिब सोममनुष्वधं मदाय —III.47.1). *Madhu* means Soma, since it is derived from √मद्, to exhilarate and is compared with Soma on account of the analogy of exhilaration, (मधुसोममित्योपमिकं माद्यते: —*Nir.* IV.8).

The golden juice (or the green-tinted) is the Soma, so called from its golden colour (हरिः सोमो हरितवर्णः ; आ तू पिञ्च हरिमीं द्रोक्ष्यस्ये वाशीभिस्तद्वतामन्मयीभिः —*Nir.* IV 19; —the untraced quotation; Pour down the golden juice in the lap of the wood; prepare it with chisels made of stone).

Soma, whose greatness neither heaven, nor earth, nor water, nor

atmospheres, nor mountains fathomed has flowed: *Nirukta*, on X.89.6, quoted in V 3).

The word *Rdu-udara* (ऋदूदरः), means Soma since its inside is soft, or it is soft in the inside of men (ऋदूदरः सोमः । मृदूदरः । मृदूदरेण्विति वा, Nir. VI.4, on ऋदूदरेण सख्या सचेव—VIII.48.10).

The Soma juices are evaporated during day and during night; यो अस्मै घ्नं स उत वा य ऊघनि सोमं सुनोति भवति क्षुर्मा मह, V.3.4.3; illustrious indeed becomes that man who presses the Soma juices for him during day and during night. Here in this passage *Udhas* means the udder of a cow, because it is more raised than the other parts or because it is fastened near the abdomen. From the analogy of giving fatty fluids (like dew) night is called *Udhas*; also (घ्नं इति अह्नमि । अस्यन्तेऽस्मिन्साः —the word *ghramsa* is a synonym of day because juices are evaporated during this period, श्रोत्रं उद्धततर भवति । उषोऽनद्धमिति वा । स्नेहानुप्रदानं सामान्याद्वाजिरप्सूष उच्यते — Nir. VI.19).

Soma is one among those deities with whom *Agni* is jointly praised, the others being *Indra*, *Varuna*, *Parjanya*, and *Rtavas* (Nir. VII.8). Soma is also jointly praised with *Indra*, and so are the deities *Agni*, *Varuna*, *Pusan*, *Brhaspati*, *Brahmanapati*, *Parvata*, *Kutsa*, *Visnu* and *Vayu*, Soma is also jointly praised with *Pusan* and *Rudra*. (Nir. V.II.10).

For the pressing and straining the immortal King, i.e. the Soma, *Jatavedas*, the fire, shall consume, i.e. he will burn with determination, or reduces the property of the miggard to ashes, for the sake of sacrifice (Nir. VII.20 on जातवेदसे सुनवाम सोममरातीयतो नि दहति वेदः —I.99.1).

The *Nirukta* (VIII.3) quotes a passage where the lord of forests, the courageous one, has been asked to drink the Soma from the cup called *nestra* (नेष्ट्र) together with the seasons, *rtavas* (स्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः —II.37.3).

One of the verses, while describing the berry, *vibhidaka*, mentions a draught of Soma that grows on the *Mujavat*, मूजवत्, mountain—"the



ever-wakeful berry of the *vibhidaka* tree appears to me like a draught of the Soma that grows on the Mujavat mountain (सोमस्यैव योजवतस्य मसो विभीदको जायविमंहुमयञ्जान् —X.34.1. quoted in Nir. IX.8). Some of the mountains are said to be rich in Soma "Let them proclaim, let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in Soma, together bear; the sound, i.e. invocation for Indra (ऐते वदन्तु प्र वयं वदाम —X.94.1).

The *Nirukta* also quotes a verse which refers to the falcon, who having seized Soma bore a thousand, ten thousand libations together. Here in the enjoyment of Soma, the bountiful left the illiberal behind and the wise the dull-witted man (आदाय श्येनो अमरत्सोमं सहस्रं सर्वो भयुतं च साकम् — IV.26.7). The word thousand (सहस्रं) is used with reference to the sacrifice in which Soma is pressed a thousand times. In the sacrifice there are ten thousand Soma draughts or there are ten thousand Soma draughts or there are ten thousand gifts in connection with the pressing of Soma. (Nir. XI.2).

Here the *Nirukta* gives the etymology of the word *Soma*. Soma is a plant; the word is derived from the root *su*, सु, to press; it is pressed again and again (शोषधिः सोमः सुनोतेः । यदेनमभियुज्यन्ति)

The *Nirukta* quotes again the well-known verse (स्वादिष्ठया मदिष्ठया पवत्य सोम आरवा । इन्द्राय वातये दुषः —Be pure with thy sweetest and most gladdening stream, O Soma, thou art pressed for Indra to drink— IX.1.1). There is another verse which is either for *soma*, the elixir plant or for the moon as well—सोमं मन्यते पपिवान्यत्सपिपन्त्योषधिम् । सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन् —X.85.3 (Because they grind the herbs together, one thinks that he has drunk the Soma. Of the Soma, which the Brahmanas know, none whatsoever partakes. The uselessly—pressed Soma is not the Soma at all—व्यासुतमसोममाह । सोमं यं ब्रह्माणो विदुरिति । न तस्याश्नाति कश्चनायज्वेत्ययिज्ञम्, one who does not offer sacrifice can partake. The Soma pressed with the *Yajus* formula is not Soma at all. Of the Soma which Brahmanas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake (अयधिवेतम् । सोमं मन्यते पपिवान्यत् सपिपन्त्योषधिमिति वच् । सुतय सोममाह सोमं यं ब्रह्माणो विदुश्चन्दमसम् । न तस्याश्नाति कश्चनादेव इति— Nir. XI.4).

There is another verse : O god, when they drink thee, forth

thence forward, thou thriveest again. Wind is the protector of Soma; the month is maker of years :

यत्वा देव प्रपिबन्ति तत आ प्यायसे पुनः ।

वायुः सोमस्य रक्षिता समानी मास आकृतिः ॥ —X.85.5.

This refers to some particular libations or to the first and second fortnights of the lunar month. Here by Soma plant is really meant the moon, which thrives again and again, from new-moon cycle to the full-moon nights. The month is the maker of years, of annual periods, i.e. the plant Soma on account of its assuming particular shapes, or the moon. *Soma* and *Amṛta* both are conceptual—Many attempts have been made to identify the Soma plant, about which there is so much talk in the Vedic and Iranian literatures (*Rgveda*, I.93.6; III.48.2; V.36.2; 43.4; 85.2; IX.18.1; 46.1; 71.4; 82.3; *Atharvaveda*, III.21.10; *Avesta Yasna* X.4 etc.). It has been held by some to be the *Sarcostemma viminale*, or the *Asclepias acide* (= *Sarcostemma brevistigma*). Roth held that *Sarcostemma acidum* more nearly met the requirements of the case. Watt suggested the Afghan grape as the real Soma and Rice thought sugar-cane might be meant, while Max Muller and Rajendra Lal Mitra suggested that the juice was used as an ingredient in a kind of beer, i.e., that the Soma plant was a species of hop. Hillebrandt considers that neither hops nor the grape can explain the references to Soma. It is very probable, as A.A. Macdonell and A.B. Keith suggest that the plant cannot now be identified.

In the *Satapatha Brahmana*, there is a detailed account of the sale and purchase of Soma plant against the cows of different age-group (III.3.1). It grew on mountain, and could not be obtained by ordinary people; perhaps some special tribe or prince owned it, like the *Kikatas* (III.53.14; किं ते कृष्वन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति चर्मम्). Owing to the difficulty of obtaining the real plant from a great distance, several substitutes were allowed in the Brahmana period.

The *Susruta Samhita* devotes a chapter (XXIX) on Soma, which may thus be summarized;

“In the days of yore, the gods such as Brahma, created a kind

of Amṛta (ambrosia) which is known by the epithet of Soma for the prevention of death and decay of the body. The same divine Soma plant may be classified into 24 species according to the difference in their epithets, potencies, habitats etc. ! Ansuman, Munjavan, candrama, Rajataprabha, Durva-Soma, Kaniyan, Svetaksa, Kanakaprabha, Pratanavān, Talavṛnta, Karavira, Amsavan, Svayam-prabha, Mahasoma, Garudahrta, Gayatrak, Traistubha, Pankta, Jagata, Sakvara, Agnistoma, Raivata, Gayatrya, Tripada, Udupati. (XXIX. 2—8). Whatsoever be the species, the Soma plant is furnished with fifteen leaves which wax and wane with the waxing and waning of the moon. Thus one leave grows every day, in the bright-half of the month (*Sukla pakṣa*) attaining the greatest number 15 on the Full Moon night, and then leaves begin to decrease in number dropping one by one everyday till the bare stem of the creeper is left on the night of the New Moon (XXIX. 20—22).

The same text further proceeds to describe the details (all conceptual) ! the Ansuman (अंसुमान्) species of the Soma are characterised by a smell like that of clarified butter and has a bulb, while the Rajataprabha (रजतप्रभः), is possessed of a bulb resembling a plantain in shape. The Munjavan (मुञ्जवान्) puts forth leaves like those of a garlic, whilst the candramas (चन्द्रमसः) species is possessed of a golden colour, and is aquatic in its habitat. The Garudahrta (गरुडहृतः) and Svetaksa (स्वेताक्षः) species are yellowish and look like the cast-off skins of a snake, and are usually found to be pendent from the boughs of trees. All other species are marked with particoloured circular rings. Possession of 15 leaves of variegated colours, a bulb, a creeper—like appearance, and secretion of milky juice are the general characteristics of all the Soma plants.

The Himalayas, the Arbuda, the Sahya, the Mahendra, the Malaya, the Sri-Parvata, the Deva-giri, the Devasaha, the Pariyatra, the Vindhya, and the lake Devasunda are the habitats of the Soma plants. Somas of the candramas species are often found to be floating here and there on the mighty stream of the river Sindhu which flows down at the feet of the five large mountains bying to the north bank beyond the Vitasta river. The Munjavan and the Ansuman species may also be likewise found in the same locality while those known as the Gayatrya (गायत्र्यः), Traistubha (त्रैष्टुभः) Pamkta (पाङ्क्तः), jagata (जागतः), Sakvara (शाक्वरः) and others looking as beautiful as the moon are found to float on the surface of the divine lake known as the little Manasa (शुद्धमानसम्) in Kashmir, XXIX. 27—31).



The description is so vivid, as to appear that the author of the treatise has actually written these details by his personal observation and experience. But this is not so. This is seen from the following passage from the same treatise ;

यैश्चात्र मन्दभाग्यैस्ते भिषजश्चापमानितः ।  
न तान् पश्यन्त्य धर्मिष्ठाः कृतघ्नाश्चापि मानवाः ॥  
भिषजद्वे विणश्चापि ब्राह्मणद्वे विणस्तथा । (XXIX. 32)

(The Soma plants are invisible to the impious or to the ungrateful as well as to the unbeliever in the curative virtues of medicine or to those spiteful to the Brahmana.) This passage clearly shows that the entire description is dramatic, imaginative and conceptual. The author of the *Satapatha* clearly declared that this king Soma, the food of the gods, is no other than the Moon (एष वै सोमो राजा देवानामन्नं यन्बन्धमाः — Now this King Soma, the food of the gods is no other than the Moon *Satapatha Br.* 1 6.4.5.)

**Soma-rituals and Soma-yajnas.** The Amṛta and Soma are both conceptual; they have no terrestrial existence. As has been already quoted earlier, the *Rgveda* verse (X.85.3) itself suggests : “He who has drunk thinks that the herb men crush is the Soma, but which the priests or Brahmanas know to be Soma, no one ever eats—(सोमः यं ब्रह्मणो विदुर्न तस्याश्नन्ति कश्चन).”

In the ecclesiastical age, the whole drama was enacted, and the Soma was equated with a creeper, a plant bearing juice or sap and having the content of Soma in it in proportion to its curative or exhilarating capacity. That Soma is universally present in all medicinal herbs is also suggested in one of the lines of the *Gita*; गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्पाणि चोषधीः सर्वाः सोमोभूत्वा रसात्मकः (And entering the earth, I support all beings by my vital energy, and becoming the sapful Soma, I nourish all herbs)—(*Gita*, XV. 13). Since Soma was never available, its substitutes were also suggested in Soma sacrifices; Two kinds of Phalgunā, the red-flowering and the brown-flowering, *Syenahrta*, *Adara*, *Durva* (brown) and *Yellow Kusa* in preferential order (द्वयानि वै फाल्गुनानि । लोहितपुष्पाणि चारुण पुष्पाणि च स यान्यरुणपुष्पानि फाल्गुनानि... यक्षरुण पुष्पाणि न विन्देयुः । श्वेनहृतमभिषुणुयात्... यदि श्वेनहृतं न विन्देयुः । आशारानभिषुणुयात्... यथादारान् न विन्देयुः । सरुणदूर्या अभिषुणुयात् etc. *Satapatha Br.* IV.5.10.1-6).

In different localities in India and also in the neighbouring countries. Some substitutes of the Soma plant were always held in esteem and the Soma oblations were prepared from them by crushing them, squeezing their juices, straining them, and mixing milk and curds to them

The conceptual story added to the ceremonial Soma in some of the essential details is as follows :

(a) When the Gayatri flew towards the moon, a footless archer aiming at her while she was carrying him off, severed one of the feathers (पणं) either of the Gayatri or of the king soma and on falling down, it became a *parna* (*palasa* पलाश) tree, whence its name *parna* (पणं) *Satapatha Br*, I.7.1.1.

(b) He then spreads the cloth, covers the ox-hide either twofold or fourfold with the fringes towards the east or north. There on he metes out the king (Soma)—*ibid.* III.3.2.9.

Having gathered the ends of the Soma cloth, he ties them together by means of the headband (उष्णीष)—*ibid* III.3.2.18.

(c) Then begins the buying of Soma, and bargaining. Finally Soma is bought for ten things; Candra or gold, cloth or skin, she-goat, milch-cow, pair of kine and so on. चन्द्रं ते वस्त्रं ते छागा ते घेनुस्ते मियुनो ते गावो तिसस्तेऽन्याऽङ्गति —*Satapatha*, III.3.3.1-4. Soma is usually purchased against cow, since a variety of preparations are available from cow's milk; गोर्वे प्रतिघुक् । तस्यै शृतं तस्यैश्वरस्तस्यै दधि तस्यै मस्तु तस्याऽआतञ्चनं तस्यै नवनीतं, तस्यै घृतं, तस्याऽ आमिक्षा, तस्यै वाजितम् । From the cow, fresh milk, boiled milk, cream, curdled milk, butter, ghee, clotted curds and whey. *Satapatha*, III.3.3.2.

(d) The Soma is then placed on the black deer-skin in the closed space of a cart, which stands to the south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all appliances and yoked with a pair of oxen. The antelope skin is spread with the hairy side upwards, and the neck part towards the east (III.3.4.1).



(e) Then he wraps the Soma up in the Soma wrapper. If there are two deer's skins, he then puts up the other by way of a flag. They now drive Soma about on as a safe cart (*nastra*, नाष्ट्र) unmolested by evil spirits. (III.3.4.8).

(f) Soma is then brought to the front of the hall. Adhvaryu then removes the Soma-wrapper. Then four men take up the King's throne (four for a royalty and two for commoners) which is of *udumbara* wood; there upon the king Soma is made to enter the hall. Soma is verily the guest of the sacrificer. (III.3.4.26, 27).

(g) Soma is pressed for juice eight times, then eleven times, twelve times and so on (IV.1.1.8, 10, 12). The juice is collected in cups or vessels (*graha*). It is cleansed or purified first by hand (गभस्तिपूत, *gabhasti-puta*). Having drawn the *graha*, the vessel is wiped all round, lest any Soma juice should trickle down. The great pressing ceremony (*Mahabhisava*, महाभिषव) is described in details in the *Satapatha Brahmana* IV.1.2.

**Soma and Dayananda**—The enigmatic term *Soma* occurs in all the four Vedas. The other words derived from it, as occurring in the Rgveda, are :

सोमऽमदः (X.94.9); सोमऽपाहुतः (IX.94.14), सोमकः (IV.15.9),

सोमकामम् (I.104.9); सोमगोपाः (X.45.5);

सोमजामयः (X.92.10); सोमघानः (VI.69.6);

सोमऽपतिम् (I.76.3); सोमऽपरिवाधः (I.43.8);

सोमपर्वणिः (I.9.1); सोमपा (I.21.3);

सोमपातमः (I.8.7); सोमपावन् (I.55.7);

|                          |                          |
|--------------------------|--------------------------|
| सोमपीतये (I.2.3.);       | सोमपीथम् (X.15.8);       |
| सोमपृष्ठासः (VIII.63.2); | सोमपेयम् (I.120.11);     |
| सोममादः (VII.21.2);      | सोमरमस्तरेभ्यः (X.76.5); |
| सोमराज्ञीः (X.97.18);    | सोमवत्या (X.113.8);      |
| सोमयतीम् X.97.7);        | सोमवृद्धः (VI.19.5);     |
| सोमशितम् (VII.104.19);   | सोमसुतः (I.89.4);        |
| सोम सुतिम् (VIII.93.6);  | सोमापूपणा (II.40.1);     |
| सोमाव्रा (VI.74.1-8);    | सोमिः (I.22.4);          |
| सोम्यः (VIII.93.8);      | सोम्याः (VIII.59.4).     |

Swami Dayananda in his Vedic writings has explained the word *Soma* varyingly. He drives the term from  $\sqrt{su}$ , सु thus : सुवति चराचरं जगत् तत्सम्बुद्धौ जगदीश्वर, Lord, the creator of the word; यथा सून्यन्ते एसा यस्मात् स सोमोषधिराजः, a medicinal herb from which flows the sap; also सोमविद्यासम्पादक विद्वन् the one adept in the herbal knowledge (Yv. IV.37); चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा, one like a moon; an enlightened person or a prince (Yv. XII.112); ऐश्वर्यं सम्पन्न. the one with glory, like Indra (IV.28.1); सर्वजगद्भूत्पादकः ईश्वरः, the creator of the universe (*Aryabhivinaya* I.38); सोमवल्सीव सर्वरोग विनाशक राजन्, a king resembling Soma creaper in cures; (Yv. XXXIV.22); वीर्यवत्तम विद्वज्जन, an enlightened person with virility (I.91.6); सर्वविद्यायुक्त, learned in all disciplines (I.91.23); सोम्यगुणसम्पन्न, one with loving temper; मारोग्य बल प्रापक, or one who cures ills and provides health (I.91.22); शुभकर्मगुणेषु प्रेरकः, one who inspires for good qualities and noble actions (I.91.3); यवाद्योषधि रस-व्यापिनः, one who is present in all plant saps as of barley etc. I.187.9); सुखैश्वर्यप्रद ईश्वर, Lord who provides all pleasures and comforts (I.43.9); प्रशस्तगुणशिष्य, a disciple with excellent

qualities (Yv. VII.14); प्रशस्तीश्वर्यं युक्त सभाध्यक्ष राजन्, king or the head of a state with noble qualities (Yv, VI.26); सकलैश्वर्यं प्रेरक सभापते the head of a council or assembly with excellent qualities (Yv. VI.33).

In the material sense, any preparation with nutritive and curative qualities is Soma, सोमरसान्वितं पाकम् (Yv. XII.55); सर्वपदार्थाभिषवम् (I.16.7); सर्वरोगनाशकं महोषधिरसम् (III.53.6); ऐश्वर्यकारकम् (भोषधिम्) (III.51.7); भोषधिजन्यं धृतदुग्धादिकं रसम् (III.47.4); सोमलताद्योषधि सारपालारं वैद्यम् (II.11.11); सोम वल्ग्यादि निष्पन्नमाह् लादकमासव-विशेषम्, an exhilarating liquor (Yv. VIII.10); बलपुष्टिबुद्धि-वर्धकमुत्तमोषध्यभिषवम् (I.28.9) महोषधि विशिष्टमन्नम् (III.40.5); जलम्, water (V.34.3); सोमद्योषधिगणम् (Yv. XXVIII.26); सोमवल्ग्या द्योषधिरसान्वितं पाकम् (Yv. XV.60); अमृताख्यं रसम् ambrosia of immortality (Yv. IV.31). Similarly we have सोमः भोषधिराजः (Yv. XXIX.49); महोषधिरस ऐश्वर्यं वा (V.43.5); वैद्यक शिल्प क्रियया ससाधित भोषधीरसः, medicinal preparations accomplished in pharmaceutical concerns (I.47.1) Also the creator Lord, यः सृजति सः (VI.34.4); यः सर्वं जगत् सः धराधरः परमात्मा (VI.44.24); सोमाः ये सृजन्ति सृजन्ते वा ते पदार्थाः (III.36.2); सृजन्त उत्पद्यन्ते ये ते पदार्थाः (I.2.1); also moon as (सोमेन चन्द्रेण प्रकाशमानेन वाऽऽह्लादकरत्वेन (Yv. X.30).

**Analogical Interpretation of Soma**—In the Vedic literature. Soma has numerous connotations, based on analogies. We shall quote here a few:

(a) Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, 'I must not become sacrificial food for the gods with my whole self!' That form of his, which was most pleasing, he accordingly put aside. There upon the gods were victorious; they said, 'Draw into thee, for therewith shalt thou become our food?' He drew it to him even from a far, saying, verily, that is mine own, he was called Soma. (स्वा वै मय्येषेति तस्मात् सोमो नाम—*Satapatha* III.9.4.22).

(b) Some is differedt from Sura, the alcoholic beverage—He (the Adhvaryu) then draws seventeen other cups of Soma, and (the Nestri) seventeen cups of Sura (spirituous liquor) for to Prajapati belong these two saps of plants, to wit the Soma and Sura (सप्तदश सुरापहान् प्रजापतेर्वायतेऽग्नयसी भरतोमश्च सुरा च); —and these two the Soma is truth, prosperity,

light (सत्यं वै श्रीर्ज्योतिः सोमः); and the Sura untruth, misery, darkness (अनृत पाप्मा तमः सुरैरे —*Satapatha* V.1.2.10).

(c) Sri or eminence is Soma; contrary to it is disease which means meanness श्रीर्वसोमः, पाप्मा यक्ष्मः —IV.1.3.9; Soma is antithesis of Yaksma or disease).

(d) The king Soma is moon (सोमा राजा चन्द्रमाः, सः स्वयमेवात्मानं प्रोच्ये यज्ञवच्चरे राजस्तम्बायवाय यावन्ति वाव मे ज्योतीषि तावत्यो मसृष्टकाऽइति, he himself, indeed, proclaimed his own self to Yajnavacos Rajastamba, saying, "As many lights as there are of mine, so many are my bricks." *Satapatha*, X.4.2.1).

(e) Soma forsooth was Vrtra; Soma is a god, since Soma (the moon) is in the sky, 'Soma forsooth was Vrtra; his body is the same as the mountains and rocks; thereon grows that plant called Usana (उशान); they fetch it hither and press it, and by means of the consecration and the Upasads, by Tanunaptra, तानूनप्त्र, and the strengthening they make it into Soma. (सृजो वै सोमं प्रासीत्, तच्छरीरं यद्गिरयो वदश्मानस्तदेषो उशानानामोषधिर्जायते —*Satapatha*, III.4.3.13).

(f) Soma is Prajapati (सोमो हि प्रजापतिः —*Satapatha*, V.1.5.26); Soma is Pavamana (सोमो वै पवमानः —II.2.3.22); Soma is all the deities (सोमः सर्वा देवता —I.6.3.21); Soma is Indra (सोमो वा इन्द्रः —II.2.3.23); Soma is night (सोमो रात्रिः —III.4.4.15); Soma is *parna* or *palasa* (सोमो वै पर्णः —VI.5.1.1; सोमो वै पलाशः —*Kausitiki* II.2); Pasu or animal is verily Soma (पशुर्वै प्रत्यक्षं सोमः —V.1.3.7); fame is Soma (यशो वै सोमः —IV.2.4.9).

Special feature of the Soma Pavamana hymns : The Book IX of the R̥gveda has 114 hymns and in all, 1108 verses. As we have said, Soma verily means the moon in the cosmic creation, which is imagined to sustain a conceptual plant Soma, which on cleansing, crushing and squeezing yields an exhilarating juice, very tasty, sweet, health-promoting and energizing. This drink is primarily meant for Indra, the Lord Supreme. He is the highest and the most primary source of Soma, and He alone is offered the oblations of Soma, so much so that Indra and Soma become identical. Indra is Lord of Bliss, He is Bliss-personified;



He is identical with Love, which is purest form with all its lustre and devoid of lust, is the personified Soma, Soma is Ananda (आनन्द) personified-the supreme bliss of ecstasy, par excellence.

Soma as an oblation goes to Indra, and through Him to other deities, the bounties of Nature. It exhilarate them also, and energizes them, and they play their due and assigned role in creation and maintenance, Whatever divine beauty exists in the world is due to Soma, and thus the benign creation is the manifestation of Indra, the Lord Supreme.

In the Soma Pavamana hymn, Indra is the central figure, the only supreme recipient of our homage and oblations. In the cosmic creation, our supreme Lord is Indra, and Nature's forces are the Devas, the gods. In our body complex, the little self, the individual consciousness, the soul is Indra, whilst the sense organs are the gods. Here the soul is the enjoyer of the Soma, and through this soul, the Soma is shared by the sense organs. The Soma is cleansed and filtered through the strainers of mental complex, the internal organ in particular, and then it is stored in the *vijnanmaya* sheath (विज्ञानमय कोश) as enlightenment and in the *anandamaya* sheath (आनन्दमय कोश) as bliss or supreme happiness. To the extent Soma has been cleansed and filtered, depends the integral personality of the devotee, the *yogin*; this Soma makes a person a *deva*, a *pitr*, a man, a *gandharva* (a man with worldly sense of aesthetics, a poet, a dancer, a musician, a lover, a man of refined tastes, or a devil, or *raksas*).

The society has also an Indra, the head of a state, the chief of an organisation; all the invocations are addressed to him; all the tributes go to him; he is the custodian of all the revenue and wealth; Soma is this tribute and revenue; through him, the other officers in charge, the head of the sub-offices, get the share of the total finances to be spent for the welfare of the society. The *Soma Pavamana* hymns have messages for such organizations also.

A young disciple, a Brahmacarin, is also known sometimes as Soma; he is addressed as saumya (सौम्य). His personal integrity depends upon his preserving the elixir of youth or virility the *virya*, the *ojas*. The essence of life is the Soma-elixir. The Soma reflects through the



eyes, the cheeks, the lips, the muscles in fact, through everything that glorifies the youth. Soma also become the Saurya (शौर्य) or valour of a soldier; it becomes the serenity of a young intellectual in an academy; Soma glitters through the eyes of a Brahmacarin, preparing himself for any walk of life.

Soma is the quintessence of any herb, used as a cure of maladies and diseases. It is the finally refined essence of a medicine that leads to amelioration and better health. Whatever is curative in a herb or medicine is Soma : it is, as if, present in micro-quantities in every dose of medicine, and the cure is supposed to be proportional to its content.

Dayananda in his commentary on the Vedic mantras gives the following meanings of the word Soma.

(i) Supreme Lord, the impaller of the universe ! सुवसि वरावर जगत्, तत्सम्बुद्धो जगदीश्वरः

(ii) the supreme medicine! सूयन्ते रसा यस्मात् स सोमोवधिराजः ।

(iii) One adept in Soma-knowledge! सोमविद्या-सम्पादक विद्वन्,

(iv) An enlightened person or a government official bright as moon (चन्द्र इव वर्तमान राजपुरुष विद्वज्जन वा ।)

(v) The cure of all diseases like the conceptual Soma-plant (सोमवल्मीक सर्वरोगविनाशक).

(vi) A young with superb virility, वीर्यवत्तम.

(vii) A person of divine humility, सोम्यगुणसम्पन्न.

(viii) Friend and well-wisher of every one, सर्वसुहृद् सोहाहं प्रद वा.

(ix) The democratic head of a state, सर्वगुणप्रापक सभाध्यक्ष, सकलैषवर्यं प्रेरक सभापति:

(x) A deciple with noble qualities, प्रशस्तगुणशिष्य.

(xi) Any preparation mixed with the Soma juice, सोमरसान्वितं पाकम्, सोमवल्त्यादि निष्पन्नमाह्लादकमासव विशेषम् an *asava*, or an exhilarating extract, derived from Soma plant.

(xii) One desirous of good reputation, the member of the court of justice, ऐश्वर्यमिच्छुः न्यायाधीशः .

(xiii) A friend, सखा.

(xiv) Moon, चन्द्रमा.

(xv) Soma plant or some plant like this of medicinal properties, सोमसताद्योषविगण.

(xvi) Newly married tender, smart and humble young man, सौकुमार्यादि गुणयुक्तत्वाद् विवाहितः प्रथमः पतिः .

(xvii) Members of an assembly or parliament of a state, or people of a state, राजसभायाः सभासन् प्रजाजनो वा.

**Aurobindo and Soma:** Aurobindo in "*The Secret of the Veda*" (p 342) writes: Soma is the Lord of the wine of delight: the wine of immortality. Like Agni, he is found in the plants, the growths of earth and in the waters. The Soma wine used in the external sacrifice in the symbol of this wine of delight. It is pressed out by the pressing stone (*adri*, षड्रि, gravan, षावण्, which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone, as they speak of light and sound of Indra's weapon. Once pressed out as

delight of existence, Soma has to be purified through a strainer (पवित्र) and through the strainer he streams in his purity into the wine-bowl, चमू, in which he is brought to the sacrifice, or he is kept in jars (कलश) for Indra's drinking, or, sometimes the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the Ninth Mandala which are devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of heaven, दिवस्पदे, "(Vol X.p.343).

Thus evidently the entire human system, the body complex, is *Kalasa* or the jar of storing the Soma. The mind enlightened by knowledge (चेतस) is the strainer or divine filter made of fleecy-wool. We have called it ultrapsychic fleecy-filter in our translation of the Soma-Pavaman hymns. Aurobindo says :

"The hymns begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*Cetas*); the hymn system is the jar (पवित्रं ते विततं ब्रह्मणस्पदे, the strainer is spread wide for thee, O Master of the soul; प्रभुर्गताणि पर्यपि दिश्वतः, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brhaspati, master of the creative *World*. *Brahman* in the Veda is the soul or soul-consciousness, emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*, Here, however, it seems to mean the soul itself. Soma, the Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him, the mind and heart, enlightened, have been formed into a purifying instrument, freed from all narrowness and duality, the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life, and turn it into pure delight of the true existence, the divine, the immortal Ananda;"

Aurobindo further says;

"So received, sifted and strained, the Soma-wine of life turned into Ananda, comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* (प्रभु) and *vibhu* (विभु) in the Veda are used not in the later sense, 'lord, but in a fixed psychological significance like *pracetas*, प्रचेतस and *vicetas*, विचेतस, or like *prajñana*, प्रज्ञान and *viñjana*, विज्ञान in the later language, *vibhu* means becoming, or coming into existence pervasively, *Prabhu*, becoming and coming into existence in front of the consciousness, at a particular point as a particular object or experience, Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness, concentrated at some particular point, *prabhu*, or as some particular experience, and then pervades the whole being as Ananda. *vibhu* (p. 344).

Every human system is not capable of holding this Soma. We would again quote Aurobindo in this connection :

"But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight, अमृतमनुं तद् ग्रामो ग्रामुते (IX.83.1), he who is raw and his body not heated does not taste and enjoy that; अनास इदं हन्तस्तत् समागत, only those who have been baked in the fire bear and entirely enjoy that. The wine of that divine Life poured into the system is a strong, overflowing and violent ecstasy. It cannot be held in the system, unprepared for it by strong endurance of the utmost fires of life and suffering and experience. (p. 344).

About the strainer, Aurobindo further says;

"This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven; तपोष्पवित्तं वित्तं दिवस्पदे—IX.83.2; its thread or fibres are all of pure light and stand out like rays. (शोचन्तो ग्रस्य तत्तत्रो व्यस्थिरन्—IX.83.2). Through these fibres, the wine has to come streaming. The image evidently



refers to the purified mental and emotional conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres." (p. 345)

"Thus received and purified these keen and violent juices, these swift and intoxicating powers of the wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier, अवरत्यस्य पवीतारमाशुवः (IX 83.2). So increasing him in all delight of his mental emotional, sensational, and physical being, they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of *Svar* (स्वर) where the mind capable of intuition inspiration, revelation is bathed in the splendours of the Truth (*rtam*), liberated into the infinity of the vast (*brhat*): दिवस्पृच्छमग्निं तिष्ठन्ति चेतसा.

The Vedic tradition takes us by and by to higher and higher connotations of Soma; any medicinal plant is a Soma plant; moon is also Soma; every thing charming is Soma; the Ananda or delight of divine existence in the human being's conscious experience is Soma. From *divine manifestation*, we go up to the *divine Person*, and at once Soma appears as the Supreme Personality, the highest universal Deva (not only *visve devah*, or all Nature's Bounties, but finally the *Devadhti-deva*, the Supreme Lord).

Soma is regarded as the dappled Bull also (अरुच्यद् उपसः पृश्निप्रिय उक्षा विपतिं भुवनानि वाजयुः —IX.83.3). The word *prsnih*, पृश्निः, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female energy. Like all words of colour, *sveta*, *su'ra*, *hari*, *harit*, *krsna*, *hiranyaya* in the Veda, the word *prsnih* is also symbolic. Colour, *varna*, has always denoted quality, temperament etc. (*guna*, *karma*, *svabhava*) in the language of the Vedic mysticism. The *dappled Bull* is the Deva in the variety of his manifestations; many-hued Soma is that first dappled Bull, generator of the world of becoming, for, from the Ananda, from the all-blissful one, they all proceed; Soma is this Bull (*uksan* उक्षन्), a word like *vrshan*, वृषन्, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilizes force of consciousness (उक्ष् सेचने; उक्षन् सेचन्ते —*Daya*.; उक्षन् महन्नाम—Nigh. III.3); वृषा वषट्कः वीर्यंसेवकः —*Daya*.).



Soma is the Ghandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda. He is the Supreme, standing out from all other beings, and over them, other than they and wonderful (*adbhuta*). For we have the verse: गन्धर्वं इत्या पद्यस्य जिति पाति देवानां जनिमान्यद्भुतः —IX.83.4.

In the *yajna-karma* or the sacrificial rituals, Soma becomes an offering (*havih*). As the wine of delight, he flows about and enters into the great march of the sacrifice, which is the progress of man from the physical to the super-conscious. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, नभस्, the mental principle, as his robe and veil (हविर्हविष्मो महि सद्य दैव्यम् —IX.83.5). The divine delight comes to us wearing the luminous-cloudy veil of the forms mental experience.

In that march of sacrificial ascent, the all-blissful Deva bemes the king, *Soma Rajan*, of all our activities, master of our divinised nature and its energies, and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite, and immortal state (*Aurobindo*, p. 348).

### Reference to the Samaveda

The Book Nine of the Rgveda deals with the Hymns devoted to the Soma Pavamana, and the verses in large number (often with minor alterations) occur in the Samaveda also. This concordance has been indicated by us in each hymn on two styles:

(i) The Samaveda is divided into two *Arcikas*, the *Purvarcika*, पूर्वार्चिक, which we have indicated as I, and the *Uttararcika*, उत्तरार्चिक, indicated as II. Each *Arcika* is further divided into *Prapathakas*, प्रपाठकाः, each *Prapathaka* into the *Ardhas*, the First-half, प्रथमोऽर्धः, and the Second-half, द्वितीयोऽर्धः; and these *Ardhas* are further sub-divided into *Dasakas*, दशकाः, or groups of ten-verses (the number of verses in each *Dasaka*, however, is not restricted to ten only), and finally each *Dasaka* into a number of verses.

(ii) The modern trend is to assign a continuous number to all the verses of the Samaveda, from 1 to 1875. This has been indicated in parenthesis or round brackets, ( ), after referring to in the first style.

### Hymn-1

For verse 1, see Nir. XI.3.

For verse 1, *Samaveda*, 1.5.2.4.2 (468) and II.1.1.15.1 (689),

verse 2, 3, *Samaveda*, II.1.1.15.2, 3, (689, 690).

1. Be pure with thy sweetest and most gladdening stream. O Soma, thou art pressed for Indra to drink (इन्द्राय पातये सुतः). The verse is explained by the mere reading of it (इति सा निगदध्याख्याता—Nir. XI.3).

*Indra* is the resplendent self, the soul, who drinks Soma, not in the literal sense; Soma is neither a fluid, nor Indra, a human who drinks in the literal sense. Soma is the elixir of divine love which flows out to the *Anandamaya* and *Vijnanamaya* sheaths and enjoyed by the self seated in the innermost cavity of heart. Soma is pleasing and exhilarating, leading to truth and enlightenment, and not to drunkenness leading to falsehood and wretched life. (हे सोम, इन्द्राय पातये पातुं सुतः अभिसुतः त्वं स्वादिष्टया स्वावृतमया मविष्टया प्रतिशयेन मादयिष्या चारयपवस्व जर —*Sayana*).

*Pavasva*, flow (पवस्व जर —*Sayana*; पवित्री भव, be pure; प्रापको भव —*Daya*).

*Sutam*, सुतं, expressed, effused (*Wilson*); सुस्तरारि-निष्पादितं —*Daya* on III.40.2; अन्तःकरणाभिगतं विज्ञानम् —*Daya* on I.3.8).

2. *Ayohatam yonim*, made strong by fitting iron-nails (अयोहतं योनि

—gold-smitten birth place—*Wilson*; हिरण्येन हतं —*Sayana*). The word *ayas* stands for any metal in general and hence iron or gold even. (*Ayas*=*hiranya*=gold—*Nigh.* I.2).

**Druva**, द्रुवा ; it is a wooden cask (दोणकसरोन; अघिषवण-कसकाभ्यां; the planks of the Soma-press—*Sayana*; द्रुवा गन्तारौ द्रुमाग्नी सेनापत्यव्यक्षौ —*Daya* on V.86.3).

For *Ayohatam yonim*, see also IX.80.2, i.e. fashioned by a golden hand, or pressed by the priest, having gold rings in their fingers. It is so said, that the Brahmins who perform these ceremonies must all wear a kind of flattened gold ring. (*Stevenson*).

Mahindhara in Yv. XXVI.26, takes it as “fabricated by a carpenter with an iron tool.”

4. **Vajam**, वाजं, strength (वाजं बलम् —*Sayana*). (वाजः=शयः=अन्ननाम —*Nigh.* II.7).

**Sravah**, श्रवः, fame or food (श्रवः अन्न —*Sayana*).

6. **Varena**, वारेण, through the cloth, the ultra-psychic fleecy filter; the universally-stretched out cloth, the cosmic filter, spread in the firmament through which the rains filter out; the extensive psychic filter through which pass all our ideas, thinkings, emotions and feelings before they reach our consciousness to become a part and portion of our *Anandamaya* and *Vijnanamaya* sheaths. (वारेण बालेन, woollen, hairy—*Sayana*).

The hair, वार or बाल, is the hair-sieve used for straining the Soma juice. In the Soma ceremonies, the herbal juice is filtered through a stretched woollen cloth.

**Sasvata tana**, eternally outstretched (आवयता आवयतेन तना विस्तृतेन —*Sayana*).

**Suryasya dubhita**, the daughter of the Sun i.e. dawn; according to Sayana, the *Sradhadēvi*, श्रद्धादेवी. *Sradha*, the faith, the instinct which impels the enlightened soul to accept truth and truth alone, is the daughter of the Sun According to the Vajasaneyins, “श्रद्धा वै सूर्यस्य दुहिता श्रद्धा ह्येनं पुनाति”—*Sradha*, verily, is the daughter of the Sun; she purifies him.”

7. **Parye divi**, पार्ये दिवि, on the auspicious day; on the final day (सौत्येऽहनि —on the day of the Soma effusion—*Sayana*).

**Dasa yosanah svasarah anvih**, दशयोषणः स्वसारः अण्वीः the ten sister fingers (योषणः स्त्रियः स्वसारः स्वयं सरन्त्यो दशसंख्याकाः अण्वीः अण्व्योः अंगुल्यः —*Sayana*).

**Anvyah**, अण्व्यः = स्वसारः = अंगुलिनामानि —Nigh. II.5.

There are twenty-two synonyms of *anguli*, finger. From what root is *angulayah* (fingers) derived? They are so called because they go foremost, or they drive foremost, or they set foremost; or they move foremost, or they mark, or they bend, or may be so called from decorating (अङ्गुल्यः कस्मात्? अग्रगामिन्यो भवन्तीति वा । अग्रगालिन्यो भवन्तीति वा । अग्रकारिण्यो भवन्तीति वा । अग्रसारिण्यो भवन्तीति वा । अङ्कना भवन्तीति वा । अञ्चना भवन्तीति वा । अग्नि वाञ्छनादेव स्युः —Nir. II.8).

8. **Tridhatu**, त्रिधातु, the sap is imbibed with three qualities of invigorating body (शरीर) mind (मनस्) and intellect (बुद्धि). In the Soma ceremony, the Soma juice becomes threefold, as filling the three vessels, the *dronakalasa*, the *adhavaniya* and the *putabharta* (त्रिधातु त्रिस्यानम् । द्रोणकलश आधवनीयः पूतभृदिति त्रिधातवः —*Sayana*).

## Hymn-2

For verse 1—8, Samaveda II.4.1.3.1-8 (1037-1044)

For verse 9, Samaveda II.4.1.3.10 (1046)

For verse 10, *Samaveda* II.4.1.3.9 (1045).

1. **Deva' vih**, देवऽवीः —dear to Nature's bounties; dear to five sense-organs and five organs of actions (देववी देवकामस्त्वम् —*Sayana*).

3. **Apah-vasista**, mingled with waters (अपः वसतीवरीः वसिष्ठ आच्छादयति —*Sayana*).

**Sukratuh**, rich in qualities and actions ( सुक्रतुः सुकर्मा —*Sayana*).

7. **Ojasa apasyuvah**, increase our vigour and encourage us for the right conduct (भोजसां बलेन अपस्युवः कर्मस्था सम्बन्धिन्यः ताः —*Sayana*).

**Marmrjyante**, they cleanse (our hearts) (मर्मृज्यन्ते शोध्यन्ते —*Sayana*).

**Girah**, words of praise (गिरः स्तुतयः —*Sayana*).

**Madaya sumbhase**, add to our exhilaration (मदाय करन् शुम्भसे अलक्रियसे —*Sayana*); which adorn thee as thou droppest for our exhilaration—*Wilson*.

### Hymn-3

For verse 5, see Nir. VI.28

verse 1, *Samaveda*, II.5.2.2.1 (1256)

verse 2, *Samaveda*, II.5.2.2.6 (1261)

verse 3, *Samaveda*, II.5.2.2.5 (1260)



verse, 4-5, *Samaveda*, II.5.2.2.4; 5, (1258, 1259)

verse 6, *Samaveda*, II.5.2.2.3 (1257)

verses 7-10, *Samaveda*, II.5.2.2.7-10 (1262-65)

verse 9, also *Samaveda*, II.1.2.17.1 (758)

1. **Dronani**, द्रोणानि, towards or on the sacrificial vessels. Dronas are the large troughs called drona-kalasa (द्रोणानि द्रोणकलशानि —*Sayana*).

2. **Hvaransi ati-dhavati**, Hvaransi, ह्वरांसि अतिधावति, rushes forward or hastenes down the declivities (*Benfey*); *Hvaransi*=enemies or obstacles and oppositions (ह्वरांसि शत्रून् अति धावति, rushes on to crush, हन्तुमभिगच्छति —*Sayana*).

**Vipa-Krtah**, विषाकृतः, worked with fingers (विषा=fingers, Nigh. II.5, विषा अंगुल्याः कृतः अभिवृतः, crushed, squeezed).

5. **Ratharyati**, longing for a chariot, one desirous of something accomplished, or one who desires a chariot (रथयतीति सिद्धिस्तप्रेप्सुः रथं कामयत इति वा —*Nir.* VI.28).

**Esa devo ratharyati**, this god desires a chariot; this Soma, the love divine hastens to ride on a chariot; it longs for a chariot, or it longs or is desirous of some thing already accomplished.

10. **Puruvratah**, multi-functional (पुरुव्रतः बहुवर्ता —*Sayana*).

### Hymn-4

For verses 1-10, *Samaveda*, II.4.1.4. 1-10 (1047-1056)

1. *Athano vasyasah krdhi*, make us happy and prosperous make us happy—*Wilson*; नः प्रस्थान् वस्यसः श्रेयः कृधि कुरु —*Sayana*; also make us prosperous with food.

7. *Dvibarhasan rayim*, riches abundant for both worlds (द्विवर्हसं द्वयोः जाया पृथिव्योः स्थानयोः परिवृढं रयि धनम् —*Sayana*; *dvi* means double or abundant.

9. *Vidharmanti*, विधर्मन्ति, for their own upholding (विधर्मन्ति आत्मनो विधारणार्थम् —*Sayana*); but he translates the same as “they glorify thee with the hymns in the sacrifice.

### Hymn-5

This is one of the *Apri-suktas*, refering to samiddhah, tanunapat, ila, barhih, devir-dvarah, usasanakta, devyau hotarau, tisadevyah, sarasvati-ila-bharati trio, tvastr, vanaspati and svahakrti, the eleven. For other Apri-hymns, see X.110 of the Rgveda, V 12 of the Atharva, and chapter XXIX.25-36, and numerous other references.

These are the names of Agni usually; here of soma.

2. *Tanunapat*, never decaying in body (तनूनपात् अन्न सोमा भवति — *Sayana*) *beamsari*, born of waters, and from these beams, the Soma, and hence the Soma is *taunnapat*.

4. *Harih*, हरिः, green-hued, golden, golden-hued (हरिः हरितवर्धः —*Sayana*)

6. *Susilpe*, handsome in built (सुशिल्पे सु रूपे —*Sayana*).

11. *Vayu*, cosmic wind; *Brhaspati*, cosmic intelligence, *Suryah*, the Sun or the cosmic light, *Agnih*, the cosmic fire, *Indrah*, the cosmic lightning.

## Hymn-6

For verse 1, *Samaveda* I.6.1.2.10 (506) with *avya varebhih*.

2. *Indra iti*, O Soma thou art Indra, or a sovereign, you act as a sovereign.

*Indo*, इन्द्रो, O Soma, O moon, or O drops of Soma. (इन्द्रो सोम, त्वमिन्द्रः ईश्वरः —*Sayana*).

5. *Yosano dasa*, योषणो दश, the ten sisters, the ten fingers, as in IX.1.7, दश संख्याकाः स्त्रियः, अङ्गुल्य इत्यर्थः; the ten ladies, that is the ten fingers —*Sayana*).

7. *Pipa yat*, flattens, its milk swells (*Wilson*); one which sustains Indra, (पयः पीपयत् इन्द्रमाप्यायितवत् । तस्माद् धारया पवत इत्यर्थः —*Sayana*).

9. *Guha cld-dadhise girah*, (thou storest praises in secret), it resounds with a thrill when it flows from the filters. Alternatively, when the Soma has been placed in the sacrificial place (*guha*), the priest start chanting hymns of praise (*gira*). This might also refer to *uparavas* (उपरव) or "sounding holes", which are dug in the ground and over which the two boards used for pressing Soma are placed. These holes are said to deepen the sound of the stones with which the boards and the Soma-shoots are beaten. (see *Katyayane Sūtras* VIII.4.28; अभिषववेलायामुपरवेषु धारयसि । करोषीत्यर्थः —*Sayana*).

## Hymn-7

The entire hymn is repeated in the *Samaveda* with several verbal alterations : II.4.3.2. 1-9 (1028-1036).

1. *Vidana asya yojanam*, विदाना अस्य योजनम्, knowing that they have a relation with Indra, the resplendent self Here *asya* means with or of *Indra*, इन्द्रस्य (*Sayana*).

2. **Apah**, of waters (*vasativari* waters); of divine elixir (अपः वसतीवरी: —*Sayana*).

See *Altareya Brahmane* for *vasativari Agriyah dharah madhva pra vi gahate*, the streams of this sweet bliss flow forth pre-eminent (प्रप्रियः मृदुयाः , pre-eminent; प्र वि गगहते पतन्तीत्यर्थः —*Sayana*).

## Hymn-8

The entire hymn is repeated in the *Samaveda*, II.5.1.2. 1-9 (with 8 and 9 transposed). (1178-1186)

3. **Rtasya yonim**, ऋतस्य योनिम् in the place of benevolent works, in the place of sacrifice. (देवानां योनिम् in the *Samaveda*).

**Asadam codaya**, may you impel him, (the resplendent self) to sit (or to participate) in the sacrifice

**Hardi**, हर्दि, provide gratification: "Soma, pure-flowing for Indra's gratification, do thou stir his heart to sit in the place of sacrifice" (cf. VIII.79.8) (*Sayana*'s translation of *hardi* as अग्निहविस्तत्त्वम् is wrong — *Wilson*).

4. **Sapta dhitayah**, सप्त-धीतयः , the seven participating priests धीतयः होतकाः —*Sayana*). (cf. IX.9.4. ; but IX.62.17, metres, धीतभिः छन्दोभिः —*Sayana*).

**Viprah anu amadisu**, विप्राः अनु प्रमादिषुः , the sages gladden you. Also worshippers follow thee exulting (*Wilson*).

5. **Kam**, कम्, water (कं उदकं—*Sayana*); *kam* is an adverb here; "Surely" with a very weakened force, (*Wilson*).

7. **Indo**, O divine love (इन्दो सोम —*Sayana*).

**Sakhayam a visa**, enter thy friend (i.e. Indra) सखायं प्रियमित्रं आविश  
आप्नुहि —*Sayana*); may you enter in the heart of the resplendent self,  
your real friend.

**9. Nrcaksam**, नृचक्षसम्, the conlempiator of men, (नृणां द्रष्टारं —  
*Sayana*).

**Svarvidam**, the knower of all things (स्वविदं सर्वज्ञं —*Sayana*; also  
the knower of heaven—*Wilson*).

## Hymn-9

For verse 1, *Samaveda*, I.5.2.4.10 (476); II.3.1.16.1 (935) for सुवानः ,  
read स्वानैः).

verse 2, *Samaveda*, II.3.1.16.3 (937) (For अनिष्टया, read अनिष्टये).

verse 3, *Samaveda*, II.3.1.16.2 (936).

**1. Nptyoh**, नप्त्योः , between the two grand-daughters; at the  
source where the effusion takes place; between the two boards (used in  
pressing the Soma, मघिषधण-फलकयोः —*Sayana*).

**Kaviih**, कविः , wise (कविः मेघावी).

**Kavikratuh**, one working with penetrating wisdom,—used for  
Soma (कविकृतुः क्रान्तप्रज्ञः क्रान्तकर्मा वा सोमः —*Sayana*).

**Vayansi**, highest statures; the birds (used for stones: वयांसि प्राण्याः ;  
तथा च मंत्रवर्णः —“वयांसि श्येना प्रतिपद्यः पर्वतानां ककुभः” इति —*Sayana*).

**Yati**, proceeds to; is raised to (याति गच्छति).



3 "That pure son (the Soma) illumined his mothers, he the born them too born, he the great them the great, the augmenters of sacrifice" —*Wilson*, literal translation).

4. *Sapta dhitibhih*, seven guileless streams of sensation; seven fingers, धीतिभिः अंगुलिभिः, Nigh. II.5); see IX.8.4—सप्तधीतयः .

7. *Kalpesu*, कल्पेषु, in the days of sacrifice; in functions (कल्पेषु कल्पनीयेष्वहः सु in the days which have to be reckoned —*Sayana*).

### Hymn-10

For verses 1-3. Samaveda, II.4.2.1. 4-6 (1119-1121)

verse 4, Samaveda, I.5.2.5.9 (485) II.4.2.1.7 (1122)

verse 5-9, Samaveda, II.4.2.1.8-12 (1123-1127), (with verbal alterations).

1. *Sravyasyavah*, अवस्यवः, longing for food and strength (अवः as अन्ननाम Nigh, II.7); desiring to seize food from their enemies, ससृज्योऽन्नमिच्छन्तः —*Sayana*.

5. *Vivasvat*, here it stands for Indra; cosmic brilliance (विवस्वतः इन्द्रस्य आषानासः आषानमृताः उपसः अर्गं जतन्तः जनयन्तः —*Sayana*).

*Surah*, the Soma elixirs which issue forth (सूराः सरन्तः सोमाः —*Sayana*). *Wilson* proposes a rendering of the verse 5 as thus : "Having obtained the glory of Vivasvat, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)".

*Anvam vi tanvate*, the small holes of the filtering cloth are *anva*, but here *Sayana* renders the phrase as spreading the sound (अण्वे वि तन्वते अण्विषयवेलायामुपरदेष्वाण्वं कुर्वन्ति —*Sayana*). Whilst they issue forth and spread,

they do so with a thrilling sound.

6. *Apa dvara matinam*, अप हारा मतीनां, throw open the doors of cosmic sacrifice. If one takes 'dvara' with 'matinam', "the ancient poets throw open the doors of their hymns."—*Wilson*.

*Pratna matinam karavah*, प्रतना मतीनां कारवः, ancient singers of hymns.

*Vrsnah*, वृष्णः, the offerer of divine love (सेवकः सोमस्य —*Sayana*).

8. *Nabhim*, the navel; Soma is regarded as the navel of sacrifice, (cf. IX.73.1, अतस्व योनां नाभयः समस्वरम्).

*Kaveh apatyam*, कवेः अपत्यं, the offspring of the sage; in rituals, the *graha* or the Soma-vessel is the offspring; it is called *ansu* (अंसु). In fact, the stem of the plant is the parent sage, and its juice is the offspring.

*Caksuscit surye saca*, चक्षुः चित् सूर्ये सचा, my eyes become associated with the sun (literal translation) (सचा संगतं भवति —*Sayana*).

9. *Sayana* seems to interpret this verse as meaning that *Indra* views the Soma with affection even after it has been drunk by the priests (सुरः सुवीर्यं इन्द्रः चक्षसा चक्षुषा दिवः दीप्तस्यात्मनः प्रिया प्रियं पदं प्राप्स्यन्मिः गुहा गुहायां हृदये हितं निहितं पीतं सोममपि अग्निं पश्यति —*Sayana*).

*Benfey's* translation; "The sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell".

*दिवस् (दिव्)* = द्युलोक, identified with the *dronakalasa*, द्रोणकलश or large Soma-trough.

The sense appears to be that the Sun looks towards the place

where the Soma lies while it is pressed.

## Hymn-11

For verses 1-3, Samaveda, II 1.1.1 1-3 (651-653).

verses 4-9, Samaveda, II.6.3.3.1-6 (1444-1449) (with verbal alterations).

2. **Atharvanah.** अथर्वानः, the priests, the celebrated sages.

**Devam devaya deva'yu,** देवं देवाय देवस्य, divine and favourite of all divinities (देवं देवनशीलं देवस्य देवस्य देवकामं रक्षं देवाय देवनशीलायेन्द्राय —*Sayana*).

## Hymn-12

For verses 1-9, see Samaveda, II.5.1.4.1-9 (1196-1204) with the transposition of verses 8 and 9, and several verbal alteration.

3. **Vipascht somah,** the wise Soma; Soma the promoter of wisdom (विपश्चित्त सोमः विद्वान् सोमः —*Sayana*).

**Sindhoh urma,** in water taken from rivers (सिन्धोः नद्यः ऊर्मा ऊर्मो तरङ्गो ऽ वसतीषरोष्वित्यर्थः —*Sayana*, mixed with the waves of the river, i.e. with the *vasatlviri* waters.

**Sadane kseti,** dwells in its own station, i.e. at the summit of snowing mountains (सादने=सधने; संहितायां शीघ्रं चान्यतः । स्थाने क्षिति निवसति —*Sayana*).

**Gauri,** speech (गौरी=वाङ्मय Nigh. I.11).

Also resting on an ox-hide (Benfey). See गोरधि त्वचि गोः त्वचि ग्रधि—IX.101.11).

4. *Avyah vare*, through a fleecy filter; through a filter or strainer consisting of woollen network. (*Avi*, ग्रधि, sheep or wool of sheep)

5. *Pavitre*, पवित्रे, the filter or strainer (ultrapsychic fleecy filters in the context of the spiritual Soma that passes to the innermost consciousness).

*Tam Induh pari sasvaje*, तम् इन्दुः परि वस्वजे, Indu has embraced that (Soma). Indu is also Soma, and hence Soma is mixed Soma, that is, the Soma which is stored in the vats or pots, is mixed with the freshly filtered Soma (तं स्वांशमृतं सोमं इन्दुः सोमो देवः परि वस्वजे प्रविशति —*Sayana*).

6. *Madhuscutam kosam jinvvan*, मधुसूतं कोषं जिवन्, delights the nectar shedding cloud (कोषं मेघं. —cloud, Nigh I.10). (It is more probable that *samudra* and *Kosa* mean here, as often elsewhere, the water into which the Soma drops and the *drona-kalasa*, द्रोणकलश, a vessel, i.e. समुद्र=water; कोष=द्रोणकलश, vat or pot, (*Wilson*).

7. *Manusa yuga*, मानुषा युगा, many generations of men (also, the various sacrificial seasons, whether occupying one or many days: मानुषा मानुषाणि युगा युगानि ग्रहीनैकाहात्मकानि —*Sayana*).

## Hymn-13

For the entire hymn, see Samaveda, II 5.1.3. 1-9 (1187-1195); verses 5 and 6 are transposed.

2. Whilst the Soma juices are effused and filtered in the ceremonial rites, the priests carry on the chant of hymns. eulogizing Soma.

**Abhi pra gayata**, sing praises aloud.

3. **Vajasataye**, for the attainment of nourishment (also for battle, cf. verse 6).

**Devavitaye**, for securing affection from Nature's bounties. According to Sayana, they become the beverage of gods in the sacrifice, and by that means. the sacrificer obtains food, देववीतये देवानां वीतिर्गतिः प्राप्तिर्भक्षणं वा यस्मिन् स देववीतिर्यज्ञः । तदर्थम् । यत्प्रतिष्ठिः साक्षात्प्रयोजनं तद्वद्वारा अन्नप्राप्त इत्यर्थः —*Sayana*).

6. **Vajasataye** (for battle) *htyana* (urged or impelled) *atyah na* (like horses) (यत्प्राः न अथवा ह्य हिमानः प्रेर्यमाणाः वायसातये संग्रामाय —*Sayana*).

## Hymn-14

1. Also see Samaveda. I.5.2.5.10 (486).

**Kavib**, the Soma with penetrating wisdom or insight, (कविः वेदावा सोमः).

**Sindhoh urmau adhi sritah**, taken to the waves of the river, i.e. mixed with water of rivers; the *vasativari* waters, (सिन्धोः ऊनो तरङ्गे वसतीवयु- एकरसे अग्निं अतः प्राप्नोतिः —*Sayana*).

**Puru sprham karam bibhrat**, uttering a thrilling sound, pleasing to all, or bearing a hymn beloved of many (पुरुस्पृहं बहुभिः स्पृहणीयं कारं वरुं विभ्रत धारयन् —*Sayana*).

2. **Sabandhavah panca vrata apasyavah**, all the five types of men, full of zeal and faith, and desirous of accomplishing sacred acts. The five types of men; पञ्चवर्णाः, are people of the four *varnas*, Brahmana, Ksatriya, Vaisya and Sudra, and the fifth the unclassified ones, not guided by the rules and conducts of the society, may be *nisadas* (निषाद). (सबन्धवः समान बन्धवाः पञ्च व्रताः पञ्च जना मनुष्या यजमानाः अपश्यवः



कर्मेच्छवः —*Sayana*); अपतः कर्माणि । अय इति कर्मनामसु पठितम्, Nigh II. 1.

5. *Naptibhih vivasvatah*, the grandchildren of the sacrificer, i.e. the fingers of the sacrificer or Yajamana. Hand is the son of the sacrificer and hence the fingers, born of hands, are the grand-children. विवस्वतः परिचरणवतो यजमानः नप्तीभिः पीतस्थानीयाभिः । तस्य हस्तः पुत्रोऽङ्गुलयः पीतस्थानीयाः । इत्यभिप्रायः —*Sayana*),

7. *Isaspatim*, इषस्पतिम्, lord of food and hence Soma (अन्नानां स्वामिनं सोमम् —*Sayana*).

*Kalpah*, fingers (विषः अङ्गुलयः, Nigh. II. 5).

## Hymn-15

For verses 1-8, Samaveda, II.5.2.3. 1-8 (1266-1273) with several transpositions 1,2,4,6,5,7,3,8, and verbal alterations; all the verse start with the word एषः or एतम्, standing for Soma.

3. *Bhurnayah*, the sacrificial i.e. priests (भूर्णयः अरणशीलाः अष्टवर्गद्वयः —*Sayana*).

*Hitah vi niyate*, placed, placed in the cart (हितः निहितः हविषानि वि नीयते तस्मात् स्थाना दाहवनीयं प्रति, i.e. placed in the *havirdhana*, he is brought to the *Abavaniya* —*Sayana*).

The effused elixir is brought to the place of Sacrifice by a path that shines with brilliant light (सुभासता पथा)."

5. *Rukmabhih subbrebhih amsubbhih*—he (the divine elixir) proceeds along with enthusiasm and vigour adorned with brilliant golden rays.

Alternatively, "he proceeds along impetuous with golden brilliant rays" —or "he proceeds alongwith the priests, vigorous with brilliant rays. (रुक्मिणिः अष्टवर्षादिभिः सह शूत्रेभिः क्षुब्धैर्दोषैः प्रशुभिः विशिष्टः । अथवा रुक्मिणिरित्येतदप्यंशु विशेषणम् —*Sayana*).

6. According to Wilson, an obscure line: "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young Soma plants. (St. Petersb. Dict.).

8. *Su-ayudham*, स्वायुधम्, well-weaponed, since the Soma has the power of slaying Raksasas.

### Hymn-16

4 *Sadhashtam asadat*, सधस्यं आसदत्, settles in the place; settles at a worthy place. According to *Sayana*, the place referred to is *drona-kalasa* (सधस्यं सहस्रानं द्रोणकलशे आसदत् आसीदति —*Sayana*).

6. *Gosu tisthatl* in the midst of kine (Soma being mixed with milk, is here called by metonymy "kine"). The Soma stays in the vessel, like a brave soldier in the midst of battle (शूरो न शूर इव स यथा संग्रामे तिष्ठति तद्वदसौ तिष्ठति पात्रे —*Sayana*).

8. 'Aryo varam vi dhavas, may your stream of Soma flow through the ultrapsychic woollen filter. (अर्योवालं शवेबलिं वि धावसि विविधं गच्छसि; अर्यो= of sheep, वारं=hair, i.e. to the fleecy filter, or to the woollen strainer).

### Hymn-17

1. *Bhurnayah Somah*, prevading or rapid streams of divine love (Soma) भूर्णयः क्षिप्रगमनाः ; भुरण्युः - क्षिप्र, rapid, Nigh, II.15).

3. *Pavitre*, पवित्रे, in the filter or strainer.

6. *Karavah*, कारवः, performers of pious ceremonies ((कारवः कर्तारः परिसर्वाया याचानुष्ठातारो वा — *Sayana*).

*Murdhan Yajnasya*, at the time of worship; at a time when the process of worship is at its height. According to *Sayana*, "on the last day of expressing the Soma" (पञ्चम्य मूर्धन् मूर्धनि शिरोवदुत्तमैः शिषव दिवसे — *Sayana*) (cf. II.3.2).

*Caksasi priyam dadhanah*, entertaining affection for the one all-beholding (चक्षसि इष्टरि सोमे प्रियं दधानाः अम्यनुवत्त *Sayana*). The word *caksu* is usually applied to the Sun as the eye of the world.

### Hymn-18

For verses 1, 2 and 3, *Samaveda*, II.4.1.17.1-3 (1093-1095) with verbal alterations.

Verse 1, *Samaveda* I.5.2.4.9. (475) (सुवानो=स्वानो; अक्षः=अक्षरत्).

### Hymn-19

For verses 1, 2, 3, *Samaveda* II.3.2.13, 1, 3 and 2 (999, 1001, 1000) (transposed), (for जांसवत्, read जासवः -3).

Verse 6, *Samaveda*, II.1.2.18.1 (761) (for जम्बु, read जम्बवे)

4. *Sanoh vatsasya mataran*, like the mothers of the born children; like mothers fondling their children; "The mothers of the calf", according to *Sayana*, refers to *Vasattvari* waters which are mixed with the Soma. सूतोः स्वपुत्रस्थानीयस्य वत्सस्य सोमस्य मातरः निर्मल्यः प्रवृद्धिकामा मातृस्थानीया प्रयावजन्त पुनः कामयन्ते).

*Dhitayah*, धीतयः, fingers; also the utensils used in *Yajna* (धीतयः धीयमानाः सोमाद्येन वस्त्रेन धीयमाना वसतीवयः — *Sayana*).

Wilson gives an alternative rendering of the verse : "The sacred rites, the mothers of the male calf, long for the full-grown vigour of: the bull."

5. Kuvit, कुवित्, many, of numerous kinds,

Sukram payah, शुक्रं पयः, bright water and/or milk.

Garbham adadhāt, गर्भं आदधत्, stays under water and implants numerous germs (ferment-) of activity. Or stays in the womb of water, गर्भं स्वगर्भं स्थानीयं सगं आदधत् करोति —*Sayana*).

## Hymn-20

For verses 1-7, Samaveda II.3.2 4 1-7 (968-974).

1. Avyah varebhlh, अव्ययः वारेभिः, through the texture of the ultrapsychic fleecy sieve (अव्ययः, derived from sheep, वारेभिः through the hairs).

2. Sahasrinam gomantam vajam, सहस्रिणं गोमन्तं वाजं, thousand fold treasure in the shape of cattle, cow-products (गोमन्तं) and food (वाजम्)

3. Cetasa, चेतसा, by your intuition; by your favour (चेतसा विश्वानि परिभूषसे —you give us all kinds of wealth with your intuition (चेतसा स्वीयेन अनुकूलेन चित्तेन —*Sayana*).

Mati pavase, मती पवसे, you flow for us at our praises. (मती मत्यास्मत् स्तुत्या पवसे करसि रसम् —*Sayana*).

Avah vidah, अवः विदः, grant us sustenance (अवः अन्नं विदः देहि —*Sayana*).

6. *Camusu*, चमूषु, in the sacrificial vessels (चमूषु पात्रेषु — *Sayana*); may mean “between the boards which press it” — *Wilson*. (चमू षदने; चमूषु षसयित्रीषु सेनासु in the armies, causing destruction, *Daya*. on III.48.4).

7. *Makhah na*, मखः न, like a sacrifice; like a gift (मखः दानमिव — *Sayana*); *makhah*, a synonym of a Yajna or sacred act — *Nigh*. III.17; यज्ञ इव सुखकर्त्ता — *Daya*. on VI.71.1.) *makhah* and *manhayuh* both are derived obrived √*magh*, √मघ्; मंहतिर्दानं कर्मा (cf. IX.61.27 मखस्यसे अस्मभ्यं धनं दातुमिच्छति — *Sayana*; मखस्यन् आत्मनो मखं यज्ञमिच्छन् — *Daya* on III.38.7)

## Hymn-21

3. *Sindhorma vyaksaran*, (सिन्धोः ऊर्मा व्यक्षरन्) fall in or received in a receptacle containing water of rivers (सिन्धोः ऊर्मा), i.e. the *vasativari* waters.

*Kridantah*, क्रीडन्तः, sporting.

5. *Pisangam venam*, many fold blessings of wealth etc. (पिशङ्ग बहु रूपं मणिमुक्ताहिरण्यादि भेदेन नानारूपं वेनं कामयन्तं बहुविधं कामम् — *Sayana*; वेनः कामनीयः, काममयानः — *Daya*. on V.36.4 etc.; वेनः मेघादिनाम *Nigh*. — III.185; यज्ञनाम — III.17.

*Adise*, at our indication (आदिशे अस्मभ्यमादेशनाय — *Sayana*).

The sense of the verse may be—“the sacrificer only bestows gifts on his officiating priests when he has obtained his desire” (*Wilson*).

## Hymn-22

3. *Vipascitah*, sagacious विपश्चितः प्राज्ञाः — *Sayana*).

*Vipa*, with intelligence — *Sayana*.



The St. Petersburg Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth. (*Wilson*).

6. *Tantum tanyanam*, as if spreads out our sacred works (i.e. the *yajna*); (तन्तुं यज्ञं तन्वानम् *Sayana*); also descending rivers fill the out-spread threads;

*Uttamam*, threads excellent (used for Soma, ambrosia) (उत्तमं उत्कृष्टं सोमम् — *Sayana*).

### Hymn-23

For verse 2, Samaveda, I.6.1.2.6 (502).

2. *Pratnasah ayavah*, प्रत्नासः याववः, cosmic horses, since the eternal past; Benfey takes *pratnasah ayavah* as “*ewigen lebendigen*”,—the new field is the arranged place of sacrifice.

Alternatively, — The old horses attack a new field; and generate the sun to give light. Similar to them is the Soma

3. *Aryah adasusah gayam*, the house (गयं) of our enemy (अर्यः); the property and possessions (गयं) of such a miser (अदाशुषः) (अर्यः अरेः अदाशुषः) अग्रयणतः गयं गृहं गृहोपलक्षितं धनम् — *Sayana*). *Gayam* really is “house” but by metonymy, it may mean “wealth”.

4. *Madhuscutam kosam*, the honey-storing receptacle; the honey-shedding receptacle. *Sayana* takes it to be “the unmixed portion of the liquor”, (मधुश्चुतं मधुसाविणं कोशम् । रसधारेण कोशमन्वेन तन्नामिश्रितो रसो लभ्यते, तम् — *Sayana*).

6. *Sadhamadyah*, सधमाद्यः, worthy of the sacrifice; worthy of worship (सधमादो यज्ञः तदहं स्तवम् — *Sayana*).

## Hymn-24

For the entire hymn (i.e. verses 1-7), Samaveda, II.3.2.3.1-7 (961-967) with transposition of 4 and 5.

3. Pra dhanvasi, thou proceedest (प्र धान्वसि प्रगच्छस्याहवनीयं प्रति हविर्घनात्, thou proceedest from the waggon whence they are taken by the priests to the Ahavaniya fire or to the vessel—*Sayana*).

Vi niyase, वि नीयसे, हविर्घनात् । अथवा । एवमानं प्र धान्वसि पात्रं प्रतीक्ष्यमानाय तदर्थं हविर्घनाद् वि नीयसे —*Sayana*; you have been prepared and conveyed by them (to Indra, the self).

4. Nr-madanah, नृस्मादनः, exhilarator of man; the giver of joy to man (नृणां नादयिता त्वं —*Sayana*).

Carsanisabe, चरंणी सहे, for Indra, the self, the conqueror of adversaries (चरंणयो मनुष्या द्वेष्टारः —*Sayana*). (In the Samaveda, we have चरंणीवृत्तः, *carsanidhrtih*, i.e. an epithet of Soma "laid hold of by men", or "the protection of men." (*Wilson*).

5. Indrasya dhamne aram, इन्द्रस्य धाम्ने अरम्, you are worthy of acceptance by Indra, the resplendent self (इन्द्रस्य धाम्ने स्थानायाधारकायोधराय वा अरं अर्पितो भवसि, thou art an ample portion for Indra's belly—*Sayana*).

7. Sutasya madhvah, सुतस्य मध्वः सुतः स मधुवान्, Samaveda II.3.2.3.7) (967) the yielder of the exhilarating effusion.

## Hymn-25

For verse 1, Samaveda, I.5.2.4.8 (474); II.3.1.10.1 (919),

verses 2 and 3, Samaveda, II 3.1.10.3 (921) and 2 (920) 3. (transposition, with verbal alterations).

1 **Marudbhyah vayave madah**, मरुद्भ्यः वायवे मदः, flow for the enjoyment of divine powers such as vital principles (मरुद्भ्यः) and vital winds (वायवे)

2 **Vayum**, वायुम् (come in contact) with wind; "the vessel associated with, or set apart for vayu, वायुमन्त्रिणं पात्रमिदम्: —*Sayana*).

## Hymn-26

1. **Aditeh upasthe**, अदितेः उपस्थे, on the lap of the mother earth (अदितेः पृथिव्याः उपस्थे उत्संगे —*Sayana*).

**Anvya dhiya**, with utmost care, or with tender fingers (अण्व्या अंगुल्या धिया अन्वया स्तुत्या वा अथवा अण्व्या सूक्ष्मया धियाङ्गुल्येति विशेष्य-विशेषण भावः, with hymns or with delicate fingers. —*Sayana*),

2. **Gayah**. गावः, sacred hymns (गावः गन्धर्वः स्तुतयः —*Sayana*); chants; it may refer as well to the cows, as contributing their milk. (*Wilson*).

3. **Bhuridharyasan**, the upholder of all; the maker of many (भूरिधायसं बहूनां कर्तारम्).

**Dharmasim**, the sustainer of all (धर्मंश्च सर्वस्य धारकम् —*Sayana*).

4. **Bhurijoh**, of arms; by their arms (भुरिजोः बाहुजोः —*Sayana*).

**Dhiva**, by fingers (धिया अंगुल्या —*Sayana*), [भुरिजोः धिया, by the fingers of their arms—*Wilson*].

## Hymn-27

For verses 1-4, Samaveda, II.5.2.6.1-4, (1286-1289),

verse 6, Samaveda, II.5.2.6.5 (1290).

3. Vanesu visvavit, prominent and all-knowing among forest produces. Sayana takes *vanesu* as *desirable* or *wooden vessels* (वनेषु वननीयेषु वनसंभूतद्रुमविकारेषु वा पत्रिषु —*Sayana*).

4. Gavyuh-hiranyayuh, cattle (गव्यः) and gold (हिरण्यम्).

5. The sun performs on a grand scale the same office of diffusing Soma-juice which the priests perform on a small scale in the filtering cloth, which is sometimes metaphorically called the sky (सूर्येण देवेन अग्निं क्षवि क्षुलोकेऽन्तरिक्षे पवित्रे हासते परित्यज्यते । मत्सरः भवकरः, भवः सोमः । यद्यप्यध्वर्युं हस्ताद् दक्षापवित्रे परित्यज्यते सोमस्तथाप्यन्तरिक्षे सूर्येण पवित्रे त्यज्यत इति भाष्यनां वीर्यवत्त्वाम् । सत्त्वप्यन्य देवेषु सोमसावणे सूर्यस्य कः प्रसङ्ग इति न वाच्यं सूर्यरश्मिभिरेव सोमस्यात्वावनात् —*Sayana*).

Also, This exhilarating Soma, as it drops on the filtering cloth rises with the sun into the heaven. (*Wilson*)

6. Antarikise, अन्तरिक्षे, through the firmament (or through the filter) (अन्तरिक्षे वक्षापवित्रे —*Sayana*).

## Hymn-28

For verses 1-5, Samaveda, II.5.2.5.1-5 (1280-1284)

verse 6, Samaveda, II.5.2.6.6 (1291).

1. Manasaspathi, Lord of mental complex, lord of praises (मनसः स्तोत्रस्य पतिः —*Sayana* translates as Lord of mind alluding to *Soma* being moon is related to *mind* (अथवा सोमस्य मनोभिमानित्वात् मनसः स्वामित्वम्— “चन्द्रमा मनोभूत्वा हृदये प्राविशत् —*Ait Aradyaka*, II.4.2).

## Hymn-29

For verses 1-3, *Samaveda*, II.9.1.1.1-3 (1765-1767).

1. *Anu prabbhusatah*, seeks to surpass (अनु प्रभूषतः प्रभवितुमिच्छतः — *Sayana*).

## Hymn-30

1. *Punanah vacam isyati*, during filtration, the elixir is gladdened to listen to the chants of praises. Also he excites praise, or he utters a sound. (पुनानः प्रयमानः सोमः वाचं स्तुतिं स्वीयं ध्वनिं वा हृष्यति श्रेययति—*Sayana*).

2. *Kanikradat*, कनिक्रदत्, utters a characteristic voice of thrill.

4. *Dronani*, the pitchers of the innermost consciousness (द्रोणानि द्रोणकलशादीनि — *Sayana*).

*Ati*, अति, अतःक्रम्य दण्डादिन्, having flown out (of the ultrapsychic filter).

## Hymn-31

1. *Rayim kṛvanti cetanam*, they confer life-giving wealth and intelligence. Also, they confer intellectual wealth (रयि धनं चेतनं प्रज्ञापनं कृष्यन्ति कर्तुमन्यस्माकम् — *Sayana*).

## Hymn-32

For verse 1, *Samaveda*, I.5.2.5.1 (477) and II.1.2.21.1 (769).

verses 2 and 3, *Samaveda*, II.1.2.21.3 (771); 2 (770).



3. *At im hamsah yatha ganam*, and like a swan entering its own flock (भात् अमि च ईम् ययं सोमः हुंसो यथा गणं जनसंघं स्वगतिं विप्रोपणं स्वमेन वा प्रविशति — *Sayana*). As a swan, by its peculiar gait or voice excites the admiration of its flock as it enters it (*Wilson*).

*Atyah na*, like a horse (अत्यो न अयव इव — *Sayana*).

*Gobhih*, with water, milk and curds (गोभिः गन्धेयदकैर्वा — *Sayana*).

4. *Taktah*. तक्तः, mixed with milk (तक्तः गन्धैः पय आदिभिर्मिश्रितः सन्, “दध्नाऽऽवनस्ति” (Tait. Samhita II.5.3.5).

### Hymn-33

For verse 1, Samaveda, I.5.2.5.2. (478) II.1.2.19.1 (764)

verse 2, 3, Samaveda, II.1.2.19.2.3 (765, 766)

verse 4, Samaveda, I,5.2.4.5. (471); II.2.2.14.1 (869)

verse 5, 6 Samaveda. II.2.2.14.2 and 3 (870, 871).

4. *Tisrovacah*, तिस्रोवाचः, the three Vedas, Rk, Yajus and Saman; or the verses, prose, and lyrics.

5. *Brahmih*, ब्रह्मीः, impelled or uttered by the Brahmanas (ब्राह्मण-प्रेरिताः — *Sayana*).

*Yahvih*, यह्वीः, supreme and sacred (महत्त्वः । यह्वीरिति महन्नाम Nigh. III.3).

## Hymn-34

1. **Tana**, तना, to the filter (or filtering cloth). (तना पवित्रम्—*Sayana*); continuously (*Wilson*) (cf IX.16.8; तना पुनः).

4. **Rupaih sam ajyate**, रूपैः सं भ्रज्यते, is mixed with the ingredients (like milk and curds).

**Harih**, हरिः, golden or green-tinted elixir (i.e. *Soma*).

6. **Dhenuh**, milch-kine; here probably praises (धेनुः प्रीणयित्री स्तुतीः).

**Girah**, our praises (गिरः अस्मदीया स्तुतयः).

## Hymn-35

1. **Yaya jyotih nah vidasi** (यया ज्योतिः न विदासि) you give us enlightenment; thou bestowest upon us light (*Wilson*). According to *Sayana*, *jyotih* is heaven or sacrifice (ज्योतिः द्योतमानं यज्ञं स्वर्गं वा —*Sayana*).

**Vacam im khayam punanam vasayamasi**, we clothe with pleasure that ambrosia of divine love who is the inspirer of praises (वाचं ईदं खयम् पुनानं वसयामसि, वाचः प्रेरयितारं पूयमानं तं सोमं वासयामसि वासयाप अयण-द्रव्यैः).

Alternatively, I address him with praises; we cover (with milk etc.) *Soma* who is the purified inspirer, the cow-keeper of men (जनस्य गोपतिम्; the shepherd of men).

## Hymn-36

For verse 1, *Samaveda*, I.6 I.1.4 (490).

1. **Yatha karsman rathyah vaji nyakramit**, like letting loose of

a chariot-horse, stepping out on the battle-field. (The courses steps out to the goal).

**Camvoh**, of the two wooden boards (चम्बोः अघ्नियवण फलकयोः — *Sayana*).

**Karsman**, attractive battle-field; (or god-attracting battle-field; called of sacrifice, कार्णम् । कार्णम्युद्धमितरेतर कर्षणात् । अत्र देवानामाकर्षणं वति यज्ञाख्ये संघाते — *Sayana*); the furrow drawn as the goal of a race (St. Petersburg Dict.); a piece of wood serving for a goal (*Sayana* on आ वां एषं दृष्टिता सूर्यस्य कार्णवोऽसिष्ठदर्वता नयन्ती — I.116.17).

## Hymn-37

For verses 1-6, Sumaveda, II.5.2.7. 1-6, (1292-1297).

**3. Rocana divah**, रोचना दिवः (रोचनं दिवः—Sv). The elixir of love, the illumer of heaven.

**Savaji...varamavyayam**, (fleet as) a horse, the pure Soma, the destroyer of the demon of evils, hastens towards the light of heaven through the woollen fleece (the ultrapsychic fleece filter).

**Varam avyayam**, fleece or woollen hair. (अव्ययं वारं वशापविज्ञम् — *Sayana*).

**4. Jamibbhj suryam saha**, जामिभिः सूर्यं सह, the sun together with other relations, i.e. with other luminary bodies (जामिभिः ब्रह्मदेवं धुमुत्तर्वा स्वतेजोभिः सह सहितः सन् सूर्यम् — *Sayana*).

**Tritasya**, त्रितस्य, of the triply-functioning priest (or the person or priest free from triple bondage). The three functions of the priest are chant of hymns, the supervision of sacrifice, and often active or actual participation in the sacrifice. The triple bondages are physical, mental, and social.

6. *Manhana*, म॒ह॒ना (=म॒ह॒स॒न् in Sv.) in all its dignity; in his might (Wilson) म॒ह॒ना=म॒ह॒ान् —*Sayana*); it may also be म॒ह॒स्त्वेन cf. *Sayana* on IV.17.1; म॒न॒क्ष॒त्र॒ म॒ह॒ना म॒न्य॒तः योः).

### Hymn-38

For verses 1, 2, 3, 4, 5 and 6, Samaveda, II.5.2.4. [1, 2, 4, 5, 6, 3] (1274, 1275, 1279, 1276, 1277, 1278) (with a transposition of one verse).

1. *Vrsa rathah*, the showerer of benefits, swift as a chariot (रथः र॒ह॒ण-स्व॒भा॒वः —*Sayana*==; रथो र॒ह॒तेऽग॑तिकर्मणः स्थिरतेर्वा स्वाद् विपरीतस्य । र॒मा॒णोऽस्मि तिष्ठ॑तीति वा, रथतेर्वा र॒स॒तेर्वा); the word *rathah* (chariot) is derived from √र॒ह्, meaning to speed, or from *Sthira*, स्थिर, by metathesis; one sits in chariot with joy or from रथ्, to chatter, or from रथ्, to make a sound. Nir. IX.11).

3. *Dasa haritah*, द॒श॒हरि॒तः, ten fingers (Nigh II.5, हरितः = दं॒गु॒लि॒ना॒मः हरि॒तः द॒श॒ण॒स्व॒भा॒वा दं॒गु॒ल॒यः —*Sayana*); fingers are "grasping" and hence *haritah*.

### Hymn-39

For verses 1-6, Samaveda, II.3.1.4. 1-6 (898-903) (with the transposition of verses 3 and 4=901 and 900, and verbal changes).

2. *Janaya*, for the offerer; the yajamana engaged in *yajna* (ज॒ना॒य या॒ग॒क॒र्त्त॒व्यं —*Sayana*).

### Hymn-40

For verse 1, Samaveda, I.6.1.1.2 (295); II.3.1.12.1 (924)

verse 2, Samaveda, II.3.1.12.2 (925)

verse 3, Samaveda, II.3.1.12.3 (926)

### Hymn-41

For verses 1-6, Samaveda, II.3.1.3. 1-6 (892-897) with verbal variations.

1. *Kṛṣṇam tavacam apaghñantah*, कृष्णं त्वचं अपघ्नन्तः, drives off the dark evils, (*lit.*, the black skin=कृष्णं त्वचं, also black cover, or darkness, or the darkness of night (कृष्णा-त्वम् रसाः, the black-skinned *Rakṣas*—*Sayana*).

2. *Avratam dasyum sahvamsah*, अव्रतं दस्युं साह्वान्सः, with its assistance, we triumph over hostile people (दस्युं) who do not submit to the Vedic or virtuous disciplines (अव्रतम्).

6. *Sara raseva vistapam*, सरा रसेव विष्टपम्, like a river down a plateau (or down a steep place), or as the earth (is surrounded) with water (सर परिसर रसा-इव रसेनेव विष्टपं भूलोकम् । यद्वा रसा नदी स्थानं सा प्रवणरूपमिव — *Sayana*).

### Hymn-42

For verse 2, Samaveda, II.1.2.17.2 (759) (for धारया पवते सुतः, read कविप्रेण वादधे).

verse 4, Samaveda, II.1.2.17.3 (760) (with verbal changes).

1. *Apah gah vasanah*, clothing himself with the descending waters and milk (पाः पयोः गन्धीः अपः वसानः भूमिमात्मानं वाच्छादयन्, as the earth (is surrounded) with water.

*Gah*, पाः, descending (पयोःगन्धी — *Sayana*).



**Harib, हरिः**, the green-tinted Soma or ambrosia.

4. **Krandan devan ajijanat**, with a roar, it generates divine virtues; (crying out generates the Gods—*Wilson* (क्रन्दन् शब्दं कुर्वन् देवान् जीजानत् जनयति स्व समीपे । यत्र सोमोऽभिष्यते तत्र देवाः नियतं प्रादुर्भवन्ति अतो जनयतीत्युपचर्यते —i.e. gods appear invariably where-so-ever the Soma is pressed or poured forth—*Sayana*).

### Hymn-43

1. **Girbbih tam vasayamasī**, glory or invest with praises (गोभिः स्तुतिभिः वासयामसि वासयामः —*Sayana*).

1. **Gobhīh**, with milk; with milk and curds, as well as water (*vasativari*) (गोभिः वसतीवरीभिरद्भिर्गो विकारैः पय आदिभिर्वा —*Sayana*).

**Mrjyate**, cleansed, or mixed (मृज्यते मिश्र्यते —*Sayana*).

2. **Avasyuvah**, desiring protection (अवस्युवः । अतो रक्षणम् । तदिच्छन्त्यः —*Sayana*).

3. **Viprasya medhyatitheh**, of the respectable or intelligent mendicants (मतिपेः, of mendicants, मेध्य, participating in sacrifice; विप्रस्य —of the sage, or intelligent; मेधाविनः —*Sayana*).

### Hymn-44

For verse 1 Samaveda, I.6.1.2.13 (509).

1. **Nah māhe tane pra arasī**, may you flow to us to provide abundance ( नः अस्माकं महि महते तने अनाथ प्र अर्षसि प्रगच्छसि).

**Ayasyah**, अयास्यः, the internal organ (अयास्यः अन्तःकरणः).

Devam abhi, देवान् अभि, towards sense organs.

5. Devesu, in the gods; in all the faculties of the human complex.

Sada-vrdhah, सदावृधः, ever-prospering.

6. Brhat Sravah, बृहत् श्रवः, the immense wealth, the wealth of enlightenment.

Vajam, वाजं, strength, vigour and wisdom.

### Hymn-45

1. Kam, pleasantly (कं सुखं यथा प्रवर्ति तया—*Sayana*). Some times *Kam* is used as a particle meaning nothing, inserted merely *metri gratia* (*Wilson*)

3 Indub devesu patyate, इन्द्रुः देवेषु पत्यते, The Soma, the elixir, conveys the exhilaration to the sense organs (Indu proceeds to the midst of the gods).

### Hymn-46

For verse 4, see Nir, II.5.

1. Parvatavrdhah, पर्वतावृधः, पर्वतंवृधः, growing on the hills, or on the lofty mountains; growing on the mountain slopes (पर्वतावृधः पर्वतैरभिपद्य प्रावपिद्वंदाः पर्वतेषु जाता वा —*Sayana*).

Deva vitaya देववीतये, for sustaining the sense-organs; for the banquet of the gods; for the *yajna* (देववीतये मन्नाय —*Sayana*).

*Atyasaḥ kṛtyaiva*, with the speed of swift-moving courser (अत्यसः अश्वः कृत्या इव यथा कर्मणा अस्याः तद्वत् — *Sayana*).

4. *Gobhiḥ śrīṣṭa matsaram*, mix Soma with milk i.e. *gauḥ* गोः is used in the sense of milk (गोभिः ययः). *Matsarah* means Soma (मत्सरः सोमः). It is derived from √मन्द्, meaning to satisfy (घृत्तनेस्तृप्तिकर्मणः मत्सर इति सोमनाथ — *Nir.* II.5).

### Hymn-47

For verse 1, Samaveda, I.6.1.1.II (507) with variations.

1. *Sukṛtyaya*, सुकृत्यया, by the sacred solemnity (सुकृत्यया शोणं हि शिवि-  
वावि सज्जनया — *Sayana*).

*Mandanah udvṛsayate*, मन्दानः उद्वृषायते joyous (or exulting), it moves like a mighty bull, or roars like a bull, i.e. on the sounding holes. (इद् वृषायसे — *Samaveda*) (वृषवदाचरित । यथा भोवगतो वृषः शब्दं करोति, तथादिदं वेत्तायानुपरवेष्टुं शब्दं करोति — *Sayana*).

2. *Dasyutarhana*, दस्युतर्हणा, work of crushing wicked tendencies.

*Kṛtani it*, कृतानि इत्, task having been done with certainty (*Sayana* is silent on this word; they publish his exploits (*Wilson*)).

*Kartva*, कर्त्वा (कर्मणि), work or actions.

4. *Vidhartari vidhata*, etc. provider of wealth to sages (विषतं वि कागानां विधातरीन्द्रे रत्नं रमणीयं धनं इच्छति । इन्द्रेण धनं दापयितुमिच्छति — *Sayana*); he desires to cause Indra to give wealth. *Vidhartari*, most likely an infinitive (*Wilson*).

5. *Raynam sisasatuh*, you desire to give wealth. (सिषासतुः संपत्तुमिच्छुः रयीणां धनानाम् — *Sayana*).

## Hymn-48

For verse 1, Samaveda, II 2.2.3.1 (836).

3. **Suparnah avyathih bharat**, the unwearyed hawk brings you here (सुपर्णः श्वेनः श्रम्यन् वि- व्यथा राहृतः भरत आहृतः — *Sayana*). See भाषाय श्वेनो अश्वरत् सोमं IV.26.7 (श्वेनं यः शीघ्रं धावित्वाऽन्यान् पक्षिणो हन्ति तं पक्षि-विशेषम् — *Daya*, on Yv XIX.10; श्वेन — श्वायति विज्ञापयतीति श्वेनो विद्वान् — *Daya*, on Yv. XXI.35; श्वेन इव शीघ्रगन्ता व्यभिचारिपुरुषः — *Daya*, on IV.18.13; सुपर्णः — शोभनानि पर्णानि लक्षणानि यस्य च, शोभनपतनशीलो वा; सुन्दरं शाला पत्रं पुष्पकन मूलो वृक्ष इव वेदादिशास्त्राध्येताऽन्यापकः पक्षी वा — *Daya*, on Yv. XII.41; शोभनानि पर्णानि पालनानि पूर्णानि कर्माणि यस्य स ईश्वरः — *Daya*).

## Hymn-50

For verse 1-5, Samaveda, II.5.1.5.1-5 (1205-1209).

In verse 5, read एन्द्रस्य जठरं विश in the Samaveda for इन्द्रविज्जाय पीतये.

1. **Vanasya codaya pavim**—वाणस्य चोदया पविम्, may you provide impulsion to your sound like that of a rushing arrow (वाणस्य विमृष्टस्य वाणस्य नालस्य वा वादित्त-विशेषस्य पवि शब्दम् — *Sayana*; पविः वाङ्मात्रम्, Nigh I.11). *Vana* is an arrow or a reed or a particular musical instrument

2. **Tisro Vacab**, तिस्रो वाचः, the three voices, RK (poems), *yajur* (prose formulae) and *Saman* (lyrics); or the hymns of the three Vedas.

4 See IX.25.6 (a repetition),

## Hymn-51

For verse 1, Samaveda, I.6.1.2.3 (499) and II.5.1.11.1 (1225)

verse 2, Samaveda, II.5.1.11.3 (1227)

verse 3, Samnveda, II.5 1.11.2. (1226).

### Hymn-52

For verse 1, see Samaveda, I.6.1.1.10 (496).

1. *Suvanah*=*Svanah* (metri gratia?) (सुवानः अमिष्यमाणः —*Sayana*).

*Bharat-vajam*, bestow upon us strength. (भरद्वाजं; वाजंवल्लभं; भरतु परिभरतु —*Sayana*).

3. *Caruh na*, like a caru or pot (pot-bellied; full bellied; पूणोदकः) (चरुः न चरुदिव यः पूणोदके/पूणोदनो भवति —*Sayana*). A doubtful reading in *Sayana's* commentary.

### Hymn-53

For verses 1-4, Samaveda, II.8.3.2.1-4 (1714-1717).

1. *Adrivah*, O elixir, crushed through stones (अद्रिवः प्राक्वन् सोम —*Sayana*). Here we have a reference to stone used for crushing the Soma).

### Hymn-54

2. *Saramsi*, सरांसि, to the lakes (hastens to the lakes of the brain).

*Sapta a pravata*, सप्त आ प्रवत, unites with the seven down-descen-



ding currents from the region of enlightenment (दिवम्)

Also, the Soma fluid is mixed with the water of seven rivers for the *Soma-yajna*.

### Hymn-55

For verses 1-4, Samaveda, II.3.2.5. 1-4 (975-978).

1. Yavam-yavam, यवञ्ज्यवम्, juices of all kinds mixed (पुनः पुनर्पुनं रसम् —*Sayana*); abundant of soft-collected (*Wilson*).

*Andhasa*, by food grains, (अन्धसा अन्नात्मना —*Sayana*).

Go'vit, asva'vit, गोविद् (granter of wisdom, giver of cattle or cows; अश्वविद्, giver of vigour (or of horses), —गोप्रवः अश्वप्रवः *Sayana*).

Maksutamebhih ababhih, through days that fly most rapidly; by reason (or by means) of the days quickly passing (मक्षुत्तमेभिः मक्षुत्तमेरतिशयेन दीर्घैः महर्षिः महोमिहोतुभिः —*Sayana*). As the days quickly pass (*Wilson*).

### Hymn-56

2. Apsasyuvah satam dharah, hundreds of ever-active streams of spiritual elixir (the hundred rite-loving streams of the Soma (अपस्युवः कर्मकायाः सतं धाराः सोमस्य धाराः —*Sayana*).

“When Soma brings us food, his hundred rite-loving streams obtain Indra's friendship.” (*Wilson*).

## Hymn-57

For verses 1-4, Samaveda, II.8.3 18 I-4 (1761-1764).

3. *Ibbah raja'iva*, king of elephants; also fearless as a king (इभः गतभयः, one free from fear राजेव यवाराजा, as a king—*Sayana*; cf. राजंबायवी इभेन, IV.4.1, like a king (राजेव), accompanied by his minister (भ्रायवात्) on an elephant (इभेन) Also इभाव=महते, for the great, Nir XIII.39 on I 84.17.

*Vansu*, in waters (उदकेषु वसतीवरीद् —*Sayana*; वाः उदकं नाम, Nigh. I.12).

## Hymn-58

For verses 1-4, Samaveda, II.4 1.5.1-4 (1057-1060).

For verse 1, Samaveda, I.6.1.2.4 (500).

3. *Dhvasrayoh*, ध्वसयोः, of the assaulting one; of the devastating (ध्वसाः ध्वंसिकाः सेनाः, *Daya*. on IV.19.7; ध्वसु ध्वससने—म्वा०; छातोपोदिफो रज् प्रत्ययो बाहुसकाद) See also :

ध्वसा —X.40.3; ध्वसाः IV.19.7.

*Purusantyo*, पुरुषन्त्योः, the distributor or giver to many, all and sundry (पुरुषन्तिम्, पुरूषां बहूनां सन्ति विभाजितारम्—विद्वांसं जनम् —*Daya*. on I.112.23; पुरुषन्तिम्, I.112.23; पुरुषन्त्योः IX.58.3.

In mythology, Dhvasra and Purusanti are two kings who conferred wealth on *Taranta* and *Purumilha*, the two Rsis belonging to the family of *Vidadastva*.

## Hymn-59

2. **Adabhyah**, through the filaments (of the ultrapsychic woollen filters); also unassailable; inviolable (*Wilson*, "is properly n. sing.") (प्रदाभ्यः संशुभ्यः — *Venkata; Sayana*)

**Adabhyah**, with waters; with *vasativara* waters (द्विभ्यः वसतीवरीभ्यः — *Venkata; Sayana*).

**Dhisannabhyah**, while crushed between the stones (द्विषणाभ्यः शीवभ्यः — *Venkata; Sayana*).

3. **Durita**, दुरिता=दुःश्रुता; all hindrances; obstacles by wicked persons or demons.

(विश्वानि सर्वाणि दुरितानि राक्षसैः कृतान्युपह्वानि — *Sayana*).

## Hymn-61

For verse 1, Samaveda, I.6.1.1.9 (495) and II.5.1.6.1 (1210)

verses 2, 3, Samaveda, II.5.1.6.2; 3 (1211, 1212)

verses 4, 5, 6, Samaveda, II.2.1.5. 1-3 (787-789)

verse 10, Samaveda, I.5.2.4.1 (467) and II.1.1.8.1 (672)

verse 11, Samaveda, I.6.3.1.8 (593); II.1.1.8.3. (674)

verse 12, Samaveda, I.6.3.1.7 (592); II.1.1.8.2 (673)

verses 13, Samaveda, I.6.1.1.1 (487) II.1.1.18.2 (762) and II.5.2.20.1 (1335)

verses 14-15, Samaveda, II.5.2.20. 2-3 (1336, 1337)

verses 16-18, Samaveda, II.3.1.2. 1-3 (889-891)

verse 16, Samaveda, I.5.2.5.8 (484)

verses 20-21, Samaveda, II.2.1.15. 2-3 (816-817)

verse 22, Samaveda, I.6.1.1.8 (494)

verse 25, Samaveda, I.6.1.2.14 (510) and II.5.1.7.1 (1213) with variations.

verses 26-27, Samaveda, II.5.1.7. 2-3 (1214-1215).

verse 28, Samaveda, I.5.2.5.3 (479) and II.2.1.2.1 (778)

verse 30, Samaveda, II.2.1.2.3 (780)

1. *Aya viti pari srava*, flow with that nourishing spirituality (अया वीती अनेन रत्नेन भक्षणाय परित्स्व — *Venkata*; अया अनेन रत्नेन वीती वीत्या इन्द्रस्य भक्षणाय परित्स्व परित्स्वर — *Sayana*).

10. *Bhumya dade*=भूमिः+दा+ददे, *bhumih adade* (भूमि आददे)—The *pade* text which Sayana follows takes *bhumya* as two words=भूमिः दा, the visarga being elided in the Samhita text (भूम्या ददे भूमिः दा दत्ते भूमिष्ठैरादीयते — *Venkata*).

27. *Makhasyase*, मखस्यसे, propose to give wealth to us benevo-

lently inclined) यत् पुनातः मखस्यसे यदा त्वं पूयमानः मघं दातुमिच्छसि — *Venkata*; मखस्यसे अस्मभ्यं धनं दातुमिच्छसि — *Sayana*)

**Makhah**, मख., is yajnam (यज्ञ, sacrifice, Nigh. III.17, dhanam (धनं, wealth), or danam (दानं, gift), derived from मघु, meaning great (मखो न दानमिव, IX.20.7; मखस्युषं धनकामां, IX.64.26; मखस्यते स्तुतिभिः पूजामिच्छति । लाससायां सुगागमः — *Sayana* on IX. 101.5).

## Hymn-62

For verses 1-3, Samaveda, II.2.2.1.1-3 (830-832).

verses 4-6, Samaveda, II.3.2.16. 1-3 (1008-1010)

verse 4, Samaveda, I.5.2.4.7 (473)

verses 7-9, Samaveda, II.3.2.6. 1-3 (979-981)

verse 10, Samaveda, I.6.1.2.12 (508)

verse 19, Samaveda, I.6.1.1.3 (489)

verse 22, Samaveda, II.4.1.6.1 (1061)

verses 25-27, Samaveda, II.2.1.1. 1-3 (775-777).

3. **Apsu girlstah amsub**, गिरिष्ठाय अंशु , mountain-born stream of water (Soma) (गिरिष्ठाः पर्वते जातः — *Venkata, Sayana*; अंशु सोमः । अप्सु वसतीवरीषु, in *vasativari* waters—सुतः अंशुः मदार्यं वसतीवरीषु प्रवृद्ध. पर्वते जातः — *Venkata*) [अंशु ज्ञाप्तिमान् सूर्यः — Yv. XVIII.19; किरणः — V 43.4; ओषधिसारः — III.36.6:— *Daya.*].



**Andhah,** food (अन्धः अन्नम् — *Venkata*).

**Payobhih,** with milk (पयोभिः प्राणिभिः — *Sayana, Venkata*).

6. **Sadhamade,** in the Yajna (सधमादे यज्ञे — *Sayana*).

8. **Avyaya,** with woollen (अव्यया अव्ययानि अविमयानि — *Venkata*)

**Romani,** fleecy (psychic woollen fleecy filter); hairs (रोमाणि वासानि — *Venkata*).

**Vanesu,** in wooden vessels (वनेषु पात्रेषु — *Sayana*); वनमिति रविमनामसु पठितम्, Nigh. I.5; IV.31 उदकनाम — Nigh. I.12; वनानि अरण्यानि — *Daya*. on I.165.4.

9 **Anglrobhyah,** to Angiras, to the fire-technicians (अंगिरःऽभ्यः).

**Varivovit,** वरिवःऽइत्, the bestower of riches (वरिवोविस् अस्मदभिलषितस्य धनस्य सम्प्रकश्च — *Sayana*; धनस्य लम्पकः — *Venkata*).

13. **Ayubhih,** by people or men (आयुभिः मनुष्यैः — *Venkata*).

**Urugayah,** worthy of many praises (उरुगायः बहुस्तुतः — *Sayana*).

15. **Yona Vasataviva vih,** योना वसतोऽइव विः, like a bird sheltering in its nest (योना योनी स्वस्थाने वसताविव विः यथा स्ववासे पक्षी — *Sayana, Venkata*).

**Triprsthe,** three-benched (त्रिपृष्ठे त्रिषवण पृष्ठे — *Venkata, Sayana*).

The three *Sayanas* are the morning, mid day and evening

oblations).

**Trivandhure**, triple-seated (त्रि-वन्धुरे त्रिवेद वन्धुरे, the three Vedas—*Venkata, Sayana*)—Rk, Yajuh and Saman.

**Sapta dhitibhih**, the seven sages or seers, seven ceremonies, or seven metres (सप्त धीतिभिः सप्तभिः छन्दोभिः —*Sayana*).

They attach him by seven ceremonies (or seven hymns) to the three-backed-chariot of the Rsis to go to the gods —*Wilson*.

**18. Sotarah.** सोतारः, O effuses of Soma (सोतारः प्रमिश्र-कृत्तारः ऋत्विजः —*Sayana*).

**21. Pavitre**, पवित्रे-दत्तापवित्रे, in the filter.

**14. Jamadagnina**, जमत्प्रग्निना, by *jamadagni*, by a person or spiritual blaze. (जमदग्नयः प्रजमितानयो वा । प्रज्वलितानयो वा) —*Nir.* VII.24—sacrificed with blazing fire, blazing fires, profusely generated fires, or burning fires, See *Asva. Sruta Sutra* VIII.9; जमत् ज्वलतो नाम, *Nigh.* I.17.

## Hymn-63

For verse 1, *Samaveda*, I 6.1.2.5 (501)

verses 7-9, *Samaveda*, II.5.1.8. 1-3 (1216-1218).

verse 7, *Samaveda*, I.6.1.1.7 (493)

verses 22-24, *Samaveda*, II.5.1.15. 1-3 (1235-1237)

verse 22, *Samaveda*, I.5.2.5.7 (483)

verse 25, Samaveda, II.8.2.16.1 (1699)

verse 26, Samaveda, II.8.2.16.3 (1701)

verse 27, Samaveda, II.8.2.16.2 (1700)

4. **Babhravah ete asavah Somah**, बभ्रवः एते आसवः सोमाः, swift flowing (एते आसवः) saps of elixir (सोमाः), brown in hue (बभ्रवः), (cf. : बभ्रवः सुता इन्द्रवः —IX.63.6).

8. The Soma goes to the mid-region through the sun's rays or horses of the sun. For ten horses (दश हरितः see verse 9).

13. Crushed with stones, the Soma juice is stored in pitchers (the cosmic bowl or *Kalasa* of universe):

14. **Rtasya dharaya**, with the stream of eternal truths (or of water).

15. **Dadhyasirah**, mixed with milk and curds.

16. **Hiranya'vat**, wealth of sheep; (or gold) *asva'vat* wealth of horses; *vira'vat*, possessed with horses or young men, *go-mantam*, wealth of cows.

### Hymn-64

For verse Samaveda, I.6.1.2.8 (504)

verses 1-3, Samaveda, II.2.1.3.1-3. (781-783)

verses 7-9, Samaveda, II.3.2.2.1-3 (958-960) with variations in verse 9.

verse 10, Samaveda, I.5.2.5.5 (481)

verses 13-15, Samaveda, II.2.2.4. 1-3 (841-843)

verse 13, Samaveda, I.6.1.2.9 (505)

verses 22-24, Samaveda, II.4.1.11. 1-3 (1076-1078)

verse 22, Samaveda, I.5.2.4.6 (472)

verse 28, Samaveda, II.1.1.2.1 (654)

7. *Viśva rūpañ abhi arsaśi*, bestows to all our various forms (Sayana confines to this much only; he would have completed it; "hastest or slowest from heaven to bring us various forms of wealth—Wilson).

13. *Ruca gaḥ abhi lhi*, go to cows with your lustre; with fodder, go to the cattle. We have translated *rucabhi* as "with fodder"; Sayana translates it as "with food" (रुचा अग्नि रोचमानेनाम्बसा वा : पशून् —Sayana);

The word रुचा is derived from √रच्, to shine; it is difficult to say, how it means "food", Sayana's usual interpretation of *gaḥ* (गाः, i.e. "milk and curds" would be more appropriate here : "with thy brightness approach (i.e. mix with) the milk" (Wilson).

16. *Dhiya*, by the fingers (धिया अंगुल्या —Venkata; Sayana).

*Jutah*, expressed, effused (जुताः कृष्टाः —Venkata).

*Samudram*, to firmament (समुद्रं अन्तरिक्षम् —Venkata, Sayana; Nigh. I.3. It may mean Vasativari waters in this verse as in the verse 19 (समुद्रे जादितः) Wilson.

17. *Samudram*, firmament. water, lake.

*Rtasya*, ऋतस्य, of eternal truth; of water (ऋतस्य वासिन्, abode of eternal truth; abode of waters).

18. *Sarma*, शर्म, shelter-giving home.

19. *Yat*=yada (यत्=यदा).

*Yat Samudra abitah*, यत् समुद्र आहितः —when placed in the ocean; it (the horse) moves well-guarded to the sea (lake or reservoir). Also it is mixed with waters (*Vasativari*). Soma when mixed with water utters a thrilling sound, like neighing of a horse.

*Vahnī etasah*, वह्नि एतसः, horse of burden (मिमासि शब्दं करोति वह्निः बहनवीमः एतसः कविचदस्यः पदं युजानः निदधद् यज्ञे ऋक्वशिः स्तोत्रुभिः । स्तोत्रवचनायमाश्रयन् वया स समुद्रे उदके व आहितः भवति —*Venkata*).

24. *Mitrah*, मित्रः, supra-instinct of friendliness.

*Aryama*, अर्यमा, supra-instinct of justice.

*Varunah*, वरुणः, supra-instinct of venerability.

*Marutah*, मरुतः, supra-instinct of humanity.

30. *Rdhak*, ऋधक्=दृषक् (Nir. IV.25), separate; also mighty and prosperous (ऋधगिति पृथग्भावस्य प्रवचनं भवति । प्रयागृज्ज्योत्सर्वे दृश्यते Nir. IV.25).

For (*r dhag*, see ऋधगया ऋधगुताशमिष्ठाः —Yv. VIII.20, and ऋधक् सा वो मरुतः —VII.57 4; —ऋधग् द्वेयः कृणुत् —VIII.18.11 and ऋधक् कृषे दासम् —X.49.7). *Rdhak* is a Vedic form of *prthak*.



## Hymn-65

For verses 1-3, Samaveda, II.3.1.5. 1-3 (904-906)

verses 4-6, Samaveda, II.2.1.4.1-3 (784, 786, 785) with inversions and variations.

verse 4, Samaveda, I.5.2.5 4 (480)

verses 10-12, Samaveda, II.2.1.10. 1-3 (803-805)

verse 10, Samaveda, I.5 2.4.3 (469)

verses 16-18. Samaveda, II.2 2.2. 1-3 (833, 835, 834)

1. **Suram**, सूरं, all-impeller (सूरं सुवीर्यं सोमे पीते वीर्यं जयतीति क्षोभनवीर्यकारणं वा सर्वेषां कर्मणि श्रेयसं वा तादृशम् — *Sayana*).

**Sasarah jamayah**, fingers born of hands (स्वसारः । शृंगुलिनामैतत् — Nigh. II.5, सुष्टु कर्मश्च श्रेयन्त ऋत्वाभिरिति स्वसारः । जामयः एकस्मात् पाणैरुत्पन्नत्वात् परस्परं बन्धु भूताः — *Sayana*).

11. **Onyob dhartaram**, ओण्योः धर्तारम् — the sustainer of earth and heaven both (ओण्योः आया पृथिव्योः धर्तारम् — *Venkata*)

12. **Aya citto vipa anaya**, effused and expressed by our tender fingers (अया । 'अय पय गतो' कर्मार्थमितस्ततो वच्छन्तीभिरनया विपा, विप श्रेरणे । हृयीष्यन्मौ श्रेयन्तीति निपोऽह्मन्मयः । एकवचनं छान्दसम् — *Sayana*, since oblations are offered or impelled to the fire by fingers, finger is called *vipa*. For *vipah*, see IX.3.2.

22. *Saryanavati*, सर्पणावति, ultra-conscious cavity of heart (the name of a lake later on in the Kuruksetra country).

The Soma is procured from distant lands (परावति) and also from the neighbourhood (परवति). *Saryanavat*, means possessing sweet juice

23. *Janesu pancasu*, among the five categories of people. Brahmana, Ksatriya, Vaisya, Sudra and Nisadas (outcasts) or devas, pitrs, man, gandharva and raksas).

24. *Suvanah*, सुवानाः, for expressing the juice.

25. *Goh tvaci adhi*, filter made of cow-hide. (गोः त्वचि अधि आनयुहे चर्मणि — *Sayana*).

26. *Saptayah*, horses (सप्तयः अश्वनामैतत्, Nigh. I.14).

*Srioanah*, श्रीणानाः, mixed with milk and curds (श्रीणानाः दधिलीरादिभिः श्रीयमाणाः सन्तः — *Sayana*; श्रीणन्ति परिपक्वं कुर्वन्ति — Yv. XII.55; पचन्ति — I.84.11; श्रीणातु परिपचतु — Yv. VI.18; from श्रीन् पाके — *Daya*.; श्रीणानः आश्वसं कुर्वाणः — *Daya*. on Yv. XXXIII.85.).

### Hymn-66

For verses 10-12, *Samaveda*, I.6.3.5.1 (627) II.1.1.3.1-3 (657-659)

verse 19, *Samaveda*, II.6.3.10.3 (1464) and II.7.1.12.1 (1518)

verse 20, *Samaveda*, II.7.1.12.2 (1519)

verse, 21, *Samaveda*, II.7.1.12.3 (1520)

verses 25-27, *Samaveda*, II.5.2.11. 1-3 (1310-1312)

2. *Dhamani*, धामनी, by the two abodes; those two halves (the northern and southern solstices). Sayana explains *dhamani* as either *purvadipaksau*, पूर्वदिपक्षौ, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being mythologically regarded here as a creeper) पूर्वपक्षापरपक्षयो-  
लंता रूपस्य सोमस्य तवैकक पर्णवृद्धिहासाभ्यां तव स्वभूतो पूर्वादि पक्षौ); or the two names (अंसु and सोम) (यद्वा ये धामनी नामनी अंसुसोमात्मके अपि). Sayana further adds "on earth under the name *amsu* (अंसु) by granting the desires of all mankind Soma rules this world. In heaven, by giving the gods thy lunar digits, thou art the winner of their affections. The gods drink the digits of the moon (कलादानेन) or Soma by means of their growth and diminution one by one (i.e. as the moon waxes and wanes). The word *dhamani* means the two abodes (or stations) of (the Soma). —Wilson.

3. *Rtubhhi*, ऋबुभिः, associated with seasons. The Soma, whose attributes are the seasons (spring, summer etc.) exists wherever day and night spread; because day and night are dependent on the Soma, (here Soma means moon).

5. *Prsthe*, पृष्ठे, on the lofty ridge of heaven (or on the surface of heaven—Wilson). Sayana says *prstha* means the lower part of heaven, i.e. the earth, (पृष्ठे अघर आने । पृथिव्यामित्यर्थः —Sayana).

9. *Agruvah*, अग्रवः, fingers (Nigh. 11.5).

*Ave jirau svani adhi*, अवे ज़ीरो स्वणि अधि, in quickly improvised loud-sounding supra-psychic woollen filter.

*Vane*, वने, in water.

15. *Mahe gavistaye*, महे गविष्टये, for the sake of mighty speech and wisdom. Also for Indra, the protector of cows (गविष्टये अंगिरसां गवामन्वेष्टे, for the one who went in the search of cows of angirasas, — Sayana).

20. **Panca-janyah**, see IX.65.23 also, classification of five types of people is also (i) gods (ii) mankind (iii) gandharvas, and apsarasas, (iv) serpents and (v) pitrs (देवमनुष्यामन्धर्वसिरसः सर्पाः पितर इति; and also मन्धर्वाः पितरो देवा असुरा रक्षांसोति —*Sayana*).

### Hymn-67

In this hymn, the devatas are not only पवमान सोम (Pavamana Soma), but also Pavamanah Pusan, Pavamana Agnih, Pavamanah Savita, Pavamana Agni-Savitr, and Pavamani-Adhyeta (31-32).

For verse 1, Samaveda, II.5.2.16.1 (1323)

verse 2, Samaveda, II.5.2.16.2 (1324) (with a variation)

verse 3, Samaveda, II.5.2.16.3 (1325)

verses 16-18, Samaveda, II.9.1.17. (1, 3, 2) (1810, 1812, 1811)

verses 31-32, Samaveda, II.5.2.8. 1-2 (1298, 1299)

Here follows a long khila of 19 verses in praise of the Pavamana hymns (of modern date). The sins to be expiated by the Pavamana hymns, according to the author of the khila, e.g. killing cows and Brahmins, having intercourse with Sudra women, point to a later polluted age of civilization.

2. **Surlh**, intelligent associate, (सूरिः प्राज्ञः —*Sayana*)

5. **Gomatah vajan**, गमतः वाचान्, strength of speech and wisdom गोमतः वचुमन्ति वाचान् वचानि च —*Sayana*; strength of flocks — *Wilson*

6. **Gomantam asvinam**, wisdom and vigour; also cows and

horses (गोनन्तं अग्नियन्—आहुर अस्मभ्य इन्वो ! बहुपशू रयि प्रशस्तपशू अश्वयुक्तं सहस्रसंख्यम् —  
*Venkata*).

8. **Kakubah**, ककुहः, Soma sap; excellent sap (ककुहः समुच्छ्रितः —  
*Venkata*; ककुहः सोमः सर्वकर्मकारयितृत्वेन सर्वेषां समुच्छ्रितोऽतिशयितो भवति, सोऽयं —*Sayana*).

9. **Suram pavamanam**, heroic Soma (since Soma is the impeller  
of sacrificial actions). (सूरं सुवीर्यं सर्वस्य यागादिकर्मणि प्रेरकं पवमानं सोमम् —*Sayana*).

**Usrayah**, fingers (उसयः अंगुलयः —*Venkata*; उसयः कर्मकरणार्थमितस्ततः  
संचरन्त्योऽङ्गुलयः —*Sayana*).

10. **Ajasvah Pusan**, अजाश्वः पूषन्, goat-borne Pusan; the auto-  
mation-borne (अजाश्व) nourisher (पूषन्) (In mythology, Pusan rides on  
goat).

11. **Kapardine**, decorated with a tiara, (कपदिने कल्याण-मुकुटवते सोमाय  
पूष्णे वा —*Sayana*) having hairs braided like a cowrie, shell (कपर्द्वे)—*Wilson*.

14. **Kanikradat**, कनिक्रदत्, with a shrill, shriek or scream.

18. **Vayum**, वायुं, virile activity.

21. **Panipnatam**, loud sounding; to him who utters the words  
of wisdom. (पनिप्लवत्तं अत्यन्तं शब्दायमानम् —*Sayana*).

30. **Parasub**, परशुः, battle-axe (परशुः छेदकः पवमानः —*Sayana*).

31. **Matarisvam**, मातरिस्वान्, breathing vital complex.

According to *Sayana*, *matarīsvan* means *Vayu*, because it breaths  
in the atmosphere (मातरिस्ते श्वमिति); the food is sweetened and purified by  
the purifying wind and the man eats it—*Wilson*.



## Hymn-68

For verse 1, see Samaveda, I.6.2.2.10 (563).

4. Svadhaya pivate padam, fastens his stations with food; strengthens with its own might (according to Sayana *padam* is the *uttara vedi*, the northern altar, स्वस्थानं उत्तरवेदि रूपम्; पिवन्ते प्रकषणाभ्याययति).

Ansuh, अङ्गुः=सोमः, Soma, the divine elixir.

Yaven: pipise, strengtaened with the flow of fried barley (यवेन पिपिशे 'पिपि प्रःयव' । यवयवत्वेन कृतः । मिश्रित इत्यर्थः । सोमस्तु यव-सक्तुभिः श्रीयते खलु —Sayana).

Jamibhih, by fingers born of palm of hand (जामिभिः । एकस्मात्पाणेरुत्पन्ना-भिरङ्गुलीभिः —Sayana).

For *jami*, जामि, (X. 10 10) —जाम्यतिरेकनाम, बालिगस्य वा । समानजातीयस्य योषजनः —*jami* is a synonym of tautology, food, and one born in the same caste. (Nir. IV.20). For *jami*, tautology, see Nir. X.16 also.

For fingers, जामयः, Nigh. II. 5. (जामि जलं, जम्यतेऽद्यते भोजनं यामिस्ता जामयोऽङ्गुलयः —*Brahmamuni* on Nir. IV. 20).

5. Sayana thinks that this refers to the fact that rain is caused by the sun, with which Soma is here identified. The last part of the verse refers to the sun, which appears in the day time, and the moon, which appears at night. "Even when young, these two were distinct; the birth (of one-half) was placed in secret, the other (half) was visible." —(Wilson).

6. Syenah paravatah abharat, the falcon brought it from across or from a distance. (a bird in the form of Gayatri brought Soma from heaven).

## Hymn-69

For verse 6, see Nir. VII. 2.

For verse 2, Samaveda, II. 6. 1. 9. 2 (1371)

1. Vatsah metuh udhani opasarji, वत्सः मातुः ऊवनि उपसर्जि, the fosterer

as a calf to the udder of its mother, (Sayana takes *udhani*, ऊधनि, twice over, it is used for Indra, because he is the nourisher of everything, (i) ऊधनि सर्वस्य पोषयितृत्वेनोषः स्थानीय इन्ध्रे सोमो मदायंमस्माभिः; (ii) ऊधनि पयोधारेः —*Sayana*).

2. *Santarih*, diffused ; also arrows (सहादि सम्पद् वस्तुतः —*Sayana*)

*Praghnatam* iva, of the combatants (प्रघ्नन्तं इव प्रकर्षेण हन्तॄणां योद्धॄणां सन्तनिः सम्पद् विसृष्टः शरो यथा शीघ्रं प्राप्यमभिलो गच्छति तद्वत् —*Sayana*)

*Sayana* takes *Santarih* twice over; first as an adjective agreeing with *Somah* understood, "diffused in the ladles". etc and second, as a noun "the arrow discharged (by the foe)." (*Wilson*).

3. *Vadhuyuh aye tvaci pari pavate*, seeking its beloved (or spouse, वधूयुः) (the stems of the plant) are cleansed (परिणवते) on the sheep—skin (अये त्वचि).

In the respect to *vadhuyuh*, spouse, *Sayana* refers to *Vasativari* waters together with the *Ekadhana* waters (वधूयुः । वधूभूता वसतीवयं एकधना सहिता प्रापः —*Saayana*).

The words *vasativari* and *ekadhana* do not occur in *Rgveda*; the terms are innovation of the Brahmanic period.

*Aye*, pertaining to sheep (अये अवेः स्वभूते, *tvaci*, skin (त्वचि यमंणि).

*Naptih*, नप्तीः, denotes the offspring in the fourth generation, grand daughter. the herbs (नप्ती नपत्रीः । नप्तशब्दश्चतुर्थपितृव्याची । सोमस्य नप्तीः । सोमो ह्योषधीनामग्रे रेतो निवञ्चति । प्रजापते रेतो देवा, देवानां रेतो वर्षः, वर्षस्य रेत ओषधयः —*Ait. Aran. II. 1.3*.

इति श्रुतेः—*Prajapati* begets the gods, the gods beget the rain ; the rain begets the herbs

*Prajapati* (i) gods (ii) rain (iii) herbs like *Soma* (iv) or, *Aditi* (mother infinity) the *Aditya*, the sun rains herbs.

Or, it may simply mean the offspring of *Soma*. *Soma* (the moon) nourishes the herbs with his rays *srathnite*, अग्नीते, *Soma* "separates" the herbs at the lip to make them fruitful (अग्नीते अन्नपाने कृमिनीः कर्तुं विभजेवयति —*Sayana*)

Venkata's translation of this verse 3 is अग्ने ! त्वचि सोमः परि पश्यते । अथयति श्रोषधी भूमेर्जाता यजमानाय । सोमो ह्योषधीनामग्रे निषञ्चति रेतः । हरिः कामति यष्टव्यः सङ्गृहीतः । सोमः वसानि तीवणीकुर्वन् महिषः इव शोभते ।

**Rtam yate**, for the Yajamana (ऋतं सत्य रूपं यज्ञम् ; यत्ने गच्छते यजमानाय ; Rta means truth or *satya* ; yajna is the personified *satya*).

We have rendered it as it comes to the earth for sacrifices

4. **Arjunam avyayam varam**, अर्जूनं वारं अव्ययं, through the sieve of white sheep—skin, or cloth of white wool.

Sayana says that the first half of this verse recounts the praise of Soma ; Soma at the time of entering the wooden vessels makes a noise : the cows, i.e., the propitiating hymns of praise (घेनवः) gather round him ; the hymns of praise (देवीः) approach (उपयन्ति) the god's station (देवस्य निष्कृतं).

6. **Na indrat-rte pavata dhama kin can**, without Indra, no place what-so-ever is pure. —This line is quoted by Nir. VII. 2, as an example of the indirectly addressed verses, joined of nouns, but verb of the third person. परोक्षकृतः सर्वाग्निनिमि-विभक्तिभिर्युज्यन्ते । प्रथमं पुरुषैश्चाख्यातस्य).

9. **Satim**, सति, battle (like शूरसातो, वाजसातो, Nir II. 17.), Sayana take *satim* twice over, first as epithet of Indra, सर्वैः संयजनीयं, second as meaning battle, from सो, to kill.

## Hymn-70

For verse 1, Samaveda, I. 6. 2. 2. 7 (560)  
and II. 6. 2. 17. 1 (1423)

verse 2, Samaveda, II. 6. 2. 17. 2 (1424)

verse 3, Samaveda, II. 6. 2. 17. 3 (1425)

1. **Trib sapta dhenavah**, thrice seven milch-kine, (12 months+5 seasons+3 regions+1 sun=21 —Wilson : द्वावशासासाः पञ्चतर्तवस्तस्य एमे शोका प्रसावादित्य एकविशः —Taitt, Sam, V. 4 12. 2)

✓ **Catvari**, चत्वारि, four beauty regions, four beautiful waters (चत्वारि भुवनानि उदकानि वसतीवरी स्तिसञ्चैकघना इति तानि चतुस्तथाकानि —Sayana)

**Catvari anya bhuvanani nirrije**, he makes (निर्णिजे) four other (चत्वारि अन्य) beautiful waters (भूवनानि) (भूवनम्=उदक=water, Nigh. I. 12). The four waters are the *Vasatvari* waters and three *ekadhana* waters.

2. **Ubhe dyava kavyena vi sasrathe**, उभे द्यावा काव्येन वि शस्रथे, both heaven and earth are kept aloof (विशस्रथे) by His poetry or design.

Or *vi sasrathe*, opens i.e. fills them with water. Also (काव्येन कवि-कर्मणा विशस्रथे विवृते करोति। यज्ञनिमित्तेन उदकेन संपूरयति —*Sayana*) ; opens both heaven and earth by his intelligence.

3. **Nrmna human strength** (नृम्णा नृम्णानि वसानि —*Sayana*),

**Devyā ca, divine food** (देव्या देवाह्वाणि च भक्षानि), He strengthens human strength and divine food.

4. **Dasabhih sukarmabhih**, by ten working fingers (दशभिः सूक्ष्मगुलिभिः सुकर्मभिः —*Venkata* ; शोभनकर्मयुक्ताभिः दशसंख्याकाभिरंगुलीभिः —*Sayana*)

**Madhyamasu Matsru Prame**, amongst the midmost mothers to measure or amongst the midmost mothers, *Sayana* does not explain वातुषु. By midmost, he seems to mean "placed in atmosphere" (मध्यमासु प्रमत्तरिक्ष स्थितासु)

**Ubhe visau nrcaksa**, उभे विशौ नृचक्षा, looks after both races (the two races being gods, देवान् and men मनुष्यान्, men by granting desires and gods by bestowing oblations upon them —*Sayana*).

**Carunah amrtasya**, of auspicious waters or ambrosia (अमृतस्य चारुणः उदकस्य कल्याणस्य वृष्ट्यर्थम् —*Venkata* ; *Sayana*)

5. **Saryaha**, शर्यहा ; the brave person, or an archer, killing with a weapon like arrow

**Sarya** may also mean an enemy (हृन्न सार्धनैः इषुभिर्हन्ता वीरः प्रतिभटान् यथा हिनस्ति तद्वत् —*Sayana*).

6. **Marutam iva svanah**, like thundering (or noise—making) clouds (मरुतां, of clouds).

**Svarnaram**, स्वर्णरं, best well-wisher of men. Water has been the best well-wisher of every man, and as such the Soma mixes with it.



7. *Gavyayi*, गव्ययी, cowhide (गव्ययी गव्या त्वक् भवति — *Venkata* : गोमय + त्वक् — *Sayana*).

*Avyayi*, अव्ययी, sheep—wool (अव्ययी अविमयी — *Venkata*, अविमयी त्वक् (गव्ययी गोमयी त्वग्भवति । आनयुहु हि चर्मणि सोमाभिषवः । एवम् अव्ययी अविमयी त्वक् च निर्नेवती भवति । तद्धि दशापवित्रापेक्ष्यमभिहितम् — *Sayana*).

*Harini Sṛge sisanah*, हरिणी शृगे शिशानः, Sharpening the green—tinted horns, i.e. the streams of the Soma juice (शब्दायते भीमः वृषभः बलच्छया शृङ्गे तीक्ष्णी कुर्वन् हरितवर्णं विद्रष्टा — *Venkata* : हरिणी हरितवर्णे द्वे शृगे शिशानः तीक्ष्णी कुर्वन् द्रोणकलशं प्रति क्षाभ्यां क्षारभ्यां स्वात्वाग्रयणं गृह्णाति । ते क्षाररूप शृगे तीक्ष्णीकुर्वन् — *Sayana*).

8. *Sukarmabbih*, सुकर्मभिः, by priests of excellent actions (शोभनकर्म युक्तैश्च त्विभिः — *Sayana*).

### Hymn-71

1. *Druhab raksasah pati*, दृहः रक्षसः पति, guards its worshippers against malignant forces and adverse circumstances.

*Jagrvih*, जागृविः —vigilant (elixir or Soma).

*Opasam*, ओपशं, all—sustaining (ओपशं आसमन्तादुपशेत इत्योपशमः । सर्वस्य धारकम् — *Sayana*).

*Harih*, हरिः, green—tinted elixir or Soma.

The green—tinted Soma produces the all—sustaining water of the sun (Wilson).

4. *Nabhab*, नभः, atmosphere, also the sun — (नभः नभस आदित्यस्य स्वभूतं — *Sayana*).

*Nabhab opasam payah*, नभः ओपशं पयः, all—sustaining water of the sun.

*Camvoh*, चम्बोः, the two worlds, heaven and earth (Nigh. III. 30, जावा पृथिवी चमन्ति भजयन्ति मनुष्यदेवाः — *Sayana*).

*Brahma*, the mighty sun (ब्रह्म बृहद्भूतं तस्मां विनाशयन्तं यद्वा परिकृदं सूर्यं ब्रुलोके करोति — *Sayana*, the mighty uplifted one that destroys darkness to the supreme Sun “(परिवृद्धं, as if deriving *brahma* from *vrnh* or *brmh*, पृ. ह. वृ. ह. — *Wilson*).



2. **Asuryam asya tam varnam**, that asura—slaying tint; the colour that dispels darkness. It might refer to green tint; or *varnam* means “protecting strength”. (वर्णं हरितमावरकं बलं वा; असूर्यं असुराणां नाशकम् —*Sayana*).

**Vavrim**, infirmity, the old age (वृद्धिं वृणोति शरीरमिति वव्रिजंरा —*Sayana*)

**Pituh**, पितुः, Soma, the food (पितुः अन्नं सोमः —*Sayana*); *pituh* means juice or food.

**Tana**, तना, outstretched; passive particle of तन् in the locative; “in the filter outstretched by the sheep—skin.” (अभि वालेन तते विस्तृते दक्षापवित्रे —*Sayana*)

5. **Bhurijoh**, भूरिजोः, of both the arms. (बाहुनाभैतत् । विभ्रति पदार्थानाभ्यामिति । तयो बद्धौ. —*Sayana*).

**Dasa—svasarah**, ten fingers (दश सञ्चयाकाः स्वसारः सर्वत्र शरणशीला अंगुलयः —*Sayana*).

**Matuthah**, the praisers; the invoking priests (मत्तृषाः मननीय भाषावन्तः स्तोतारः —*Sayana*)

7. **Gah abhi anavista** गः अभि अनविष्ट, responses to the praises or mixes with the milk of cow. (गः स्तोतृभिः क्रियमाणाः स्तुतीरभिलक्ष्य अनविष्ट शब्दायते —*Sayana*).

8. **Go'agraya sam nasate**, गोऽग्रया सं नसते the only boon it demands is of kind (speech) (गो अग्रया गवादिमुख्यया यथा वाचा स्तोतारः पशून् याचन्ते तथा वाच सं नसते संगतो भवति । नसतिर्गन्त्यर्थः —*Nigh. II. 14; —Sayana*).

## Hymn-72

1. **Parib priyah**, (the yajamana receives) charming boons in unknown measures, also, abundantly delighting (परिप्रियः), how many (कतिचित्) (boons) the itterer of many praises (पुष्टृतस्य) (does Soma bestow. —*Wilson*).

2. **Indrasya somam jathare yad adubuh**, Indra drinks to his heart's content; or they have milked the soma into Indra's belly, i.e. into the *drona kalasa* (द्रोणकलशा) (इन्द्रस्य जठरे द्रोणकलशे सोमं प्रादुहः ऋत्विज इदुहः तवाभिष्टुबन्तीति —*Sayana*).

**Dasabbhih sa'nilabbhih**, ten fingers (सनीलभिः अंगुलीभिः दशभिः — *Venkata : Sayana*).

In fact, *nida*. नीद, is nest; and hence सनीलभिः means having a common or one nest. (सनीद means समानस्थान, समान निवास — *Wilson*). The Nighantu does not give this term as a synonym of fingers.

3. **Suryasy duhituh**, सूर्यस्य दुहितुः, the daughter of sun, i.e. the dawn. At the time of dawn, the only noise (रथं तिरः) one hears is of the effusion or dropping of Soma. A cry dear to dawn, the daughter of the sun.

**Vinangrsab**, विनंगसः, the arm (Nigh. 11. 4; विनंगुसो-बाहुनाम); here the word means praisers (विनं कमनीयं स्तोत्रं गृह्णातीति विनंगसः स्तोता — *Sayana*).

**Drayibhih svasrbhih jamibhih**, fingers belonging to two palms (द्वयोभिः द्वाभ्यां पाणिभ्यामुपगताभिः, जामिभिः परस्परं बन्धुभिः स्वसृभिः कथं करणार्थमितस्ततो गच्छन्तीभिरङ्गुलीभिः).

5. **Matih samajaih**, मतिः समजैः, overcome all hostile hurdles that come in the way. *Sayana* explains *matih* as अभिमन्यमानान् शत्रून्.

**Samajaih**, समजैः, wins over completely, समजैः सम्यग् जितवानसि । 'जि जये', i.e. from the root *ji*.

6. **Rtasya yona sadane**, at the place of the birth of the sacrifice, at the *Uttara Vedi*. (ऋतस्य सत्यभूतस्य यज्ञस्य योना योनी योनि स्थानीय उत्पत्तिभूते सवने उत्तरवेद्याख्ये — *Sayana*).

8. **Adhunvate siksān**, आधून्वते, giving riches to the shaker of libations, *Adhunyate* means making the *adhavana* (shaking) with three filaments of the Soma after the *adabhya* libation. (आधून्वते अदाभ्यग्रहे त्रिभिरंशुभिराधावनं, कुर्वते — *Sayana*, for this see *Apastamba Sutra* "तैरेन चतुराधुनोति पञ्चकृत्वः सप्तकृत्वो वा"),

## Hymn-73

For verse 3, See Nir. XII. 32.

1. **Srakve**, स्रक्वे, in the receptacles placed at the centre of the sacrifice (सक्वे यज्ञस्य हनृस्थानीये । सक्व ओष्ठग्रान्तो हनृक्यते — *Venkata*); at the jaw of the sacrifice (सक्वे ओष्ठग्रान्तो हनृक्यते । 'हनुरधिषवण फलकः' इत्याम्नात् हनृस्थानीये अधिषवण फलके — *Sayana*).

**Drapsasya**, of Soma, of the *amsu* (अणु इप्सस्य सोमस्यांशवः — *Sayana*).

**Navah**, नावः, boats. In the *Karmakanda*, the word refers to the four pots, aditya, agrayana, ukthya and dhruva libations, (नावः नौका एव स्थिताश्चतसः स्थाल्यः—आदित्याग्रयणोक्थ्यध्रुवस्थाल्य इति — *Sayana*)

3. Having a purified instrument, they sit round speech, their ancient father preserves the ordinance. *Varuna* placed the mighty ocean across ; the wise were able to begin in the water". (lit. transl.)

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round (atmospheric speech). Their ancient, i.e. old and atmospheric father preserves the ordinance, i.e. the course of action. *Varuna* places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work. In the *dharuna*, i.e. in the waters".

(पवित्रवन्तो रश्मिवन्तो माध्यमिका देवगणाः पर्यावृते (माध्यमिका वाचम्) । मध्यमः पितृणां प्रतः पुराणोऽभिरक्षति व्रतं कर्म । महः समुद्रं वरुणा स्तिरोऽन्तर्दधाति । अथ क्षीराः शक्नुवन्ति धरुणेष्वूदकेषु कर्मण्यारभमारब्धम् — *Nir*, XII. 32).

**Pavitravantah**, पवित्रवन्तः, with the potential of purification.

**Dharanesu**, in all the sustaining waters like *Vasativari* (धरणेषु सर्वस्य धारकेषु वसतीवर्षाब्ध्येषूदकेषु — *Sayana*).

**Pavitravantah vacam pariasate**, the voice of firmament (*vacam*, वाचं), which means thunder and the rays of the Soma refer either to moon or to the Soma juice identified with rain.

Whilst Soma juice being cleansed filtered and purified, the priests continue to recite verses of praises in respect to Soma.

4. **Na ni misanti**, न नि मिशन्ति, not static, do not close the eyes. *Sayana* adds "but always keep watch to know the evil and the good or always keep on the alert, as kings to do guard against enemies."

**Spasah**, स्पशः, rays, the emanations, his spies or warders — *Wilson*; स्पशः सारभूता रश्मयः — *Sayana*).

**Bhurnayah**, भूर्णयः, fast-moving ; swift-moving.

6. **Anaksasah**, अनक्षासः, those who are blind. (चक्षुर्वजिताः साधुपदार्था-

नामवृष्टारो नराः —*Sayana*).

**Bdhirasah**, बहिरासः, those who are deaf. (वेद्यता स्तुति श्रवण वञ्चिताः —*Sayana*).

That is, those who do not see good objects, and those who do not hear the praises of the gods.

7. **Spasah**, स्पसः, servants faithfulling working (सम्यमया वाचा वञ्चिनो भवन्ति; कीदृशाः — हविराः गमनशीलाः —*Sayana*). Rudras are their servants, swift-moving —*Wilson*, verse 4 also.

8. **Hrdi antah adadhe**, हृदि अन्तः आदधे, places in his heart, i.e. combines in himself ; the three purifiers.

**Tri pavitra**, त्री पवित्रा, the three purifiers are Agni, Vayu and the Sun (पवित्रा अग्निवायुसूर्यात्मकानि त्रीणि पवित्राणि —*Sayana*).

9. **Jihvaya agre varunasya**, जिह्वाया अग्रे वरुणस्य, on the tip of the tongue of Varuna. This refers to *Vasativari* waters on the tip of Varuna's tongue. (*Sayana*).

### Hymn-74

The Rsi or Seer of the hymn is *Kaksivan Dairgha tamasah* (कक्षावान् दीर्घतमः). Dirghtamas is so well known for his work on the Vedic era. The word Soma in verses of this hymn may well apply to the Sun as well.

3. **Aditeh**, of the Aditi, of the sun or of the earth.

**Gavyuti**, path; way (गव्यूतिः मार्गः —*Sayana*).

**Aditeth gavyuti urvi**, the way to the earth is broad (उर्वी विस्तीर्णो भवति —*Sayana*) : उर्वी गव्यूतिः विस्तीर्णः मार्गः —*Venkata*.

**h itah vrsteh ise usriyah**, one, who sends rains here, benefits the cattle He is the Lord of the rain that falls here ; he is the possessor of the cattle, (ईश्वरो वृष्टेः ईश्वरो भवति यः वृष्टेः —*Venkata*).

**Usriyah**, उस्त्रियः, kine, cattle (Nigh II 11).

4. **Peravah**, पेरवः, from 'पा' to protect (पा रक्षणे) : the solar rays

(rays from Soma) who give protection to every one (देवः सर्वस्य रक्षकः सोमरश्मयः — *Sayana*).

**Nabbah**, नभः, Soma in the form of Aditya, the sun (नभः नभस आदित्य रूपारसोमः — *Sayana*).

**Rtasya nabhlh**, navel of the sacrifice. (ऋतस्य यज्ञस्य । नाभिः 'जह् बन्धने from  $\sqrt{\text{nah}}$ ,  $\sqrt{\text{nah}}$ , to bind, यज्ञस्य बन्धकम् — *Sayana*).

5. **Aravit**, अरावीत्, makes the noise : roars loudly (अरावीत् बब्धं करोति — *Sayana*).

**Urmina**, ऊर्मिणा, with the wave, with the mixture of *Vasatīvarī* and other waters, (ऊर्मिणा वसतीवर्षा वीनामृक्कानां संवेन — *Sayana*).

Whilst Soma mixes with water, it produces roaring sounds, or whilst it is mixed with water, priests loudly chant verses in its praise.

6. **Tṛtiye rajasi**, in the third world, i.e. in the celestial region (तृतीये रजसि लोके स्वर्गे वर्तमानाः — *Sayana*)

**Asascatah**, mixed up together (असश्चतः परस्परमसक्ताः — *Sayana*).

**Catasrah nabbah**, four brilliances associated with Soma (चतस्रो नाभः नभसो वाञ्छिकाः सोमस्य सम्बन्धिन्यश्चतस्रो वीक्ष्यः कलाः — *Sayana*).

*Sayana* explains *nabhat* as the rays (वीक्ष्यः) or digits (कलाः) of the Soma, and derives it in a confused way both from नभश्च, heaven, and the the root  $\sqrt{\text{nah}}$ ,  $\sqrt{\text{nah}}$ , to bind (नाभः नभसो वाञ्छिकाः, "obstructing heaven" — *Wilson*).

8. **Svetam kalam gobhlh aktam**, श्वेतं कलां गोभिः अश्वत्थं, white milk or the white (water) besprinkled cosmic pitcher (श्वेतं संप्रति सोमसंभर्ता श्वेतवर्णं गोभिः उषकैः अश्वत्थं संपृट्त्वं शोणकसम् — *Sayana*).

**Gobhlh**, गोभिः, with water ; or with milk (गोभिः उषकैः — *Venkata, Sayana*).

**Sata' himaya** for hundred winters, i.e. for one hundred years. *Sayana*, however translates it as "for one who attains many things सतद्विधाय बहुगमनाय", at other places, he translates the word as अपरिमित काय, lasting for an endless time — *Wilson*.



Satam himaya has also been translated as to one who praises in hundreds of ways *Kaksivac*, कक्षीवते, to a seer, rich in sacred lore.

9. *Avyāh varam*, ultrapsychic woollen fleece (अव्यः अवैः वारं वारं, wool of sheep — *Venkata*).

### Hymn-75

For verse 5, see Nir; IV. 15

For verses 1, 2 and 3, Samaveda, II. 1. 1. 19, 1-3 (700, 701, 702)

For verse 1. Samaveda I. 6. 2. 2. 1 (554)

2. *Vakta*, वक्ता, Yajamana, the praiser; speaking; replying to the praises of worshippers (वक्ता वादकृद् । यद्वा, स्तोतुमिः क्रियमाणाः स्तुतयः)

*Rtasya jihva*, ऋतस्य जिह्वा, tongue of sacrifices, i.e. the Soma, (ऋतस्य सत्यमृतस्य यज्ञस्य, जिह्वा मुखरवेण जिह्वा स्थानोयः सोमः — *Sayana*).

*Pitroh apicyam nama trtiyam*, पित्रोः अपीच्यं नाम तृतीयं, the third name, not known to the parents (पित्रोः मातापित्रोः अपीच्यं अन्तर्हितं यत् तृतीयं नाम — *Sayana*); it means a name not given at birth at the time of naming ceremony (नामकरण संस्कार).

In the Baudhayana Grhya Sesa, (I. II. 4-7) the third name suggested is *Somayajñ* (नक्षत्र व्यावहारिक नाम्नी प्रभाष्य सोमयाजीति तृतीयमस्य नामः — *Sayana*).

3. *Hiranyaye Kose*, हिरण्यये कोशे, into the golden receptacle (हिरण्यये हिरण्यये कोशे अधिवचनि चमंणे — *Sayana*).

*Tri prsthe*, त्रिपृष्ठे, in the three *Savanas*, morning, midday and the evening rites.

4. *Romani avyaya*, रोमाणि अव्यया, through the ultra—psychic woollen filters (अव्यानि अविमयानि रोमाणि तैः कृतानि पवित्राणि — *Sayana*).

5. *Ye te mada ahanaso* etc.—Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts

of thine which are gladdening, which foam, and which are accompanied with songs of praise (ये ते मया आहनवन्त एचनवन्तस्तरिन्तं बौदय दानाय मघम् — Nir. IV. 15).

### Hymn-76

For verses 1, 2, 3 (with slight variations), Samaveda, II. 5. 1. 12. 1-3 (1228, 1229, 1230),

Verse 1, Samaveda, I. 6. 2. 2. 5 (558).

1. **Devanam**, देवानां, of gods; of sense organs, *Divah* दिवः from firmament, from the ultrapsychic region.

**Dhiya** धिया, with intelligence; with rites, with good actions, (धिया कर्मणा — *Venkata* ; *Sayana*), i.e. at the very time, the rite is being performed — *Wilson*

4. **Pita matnam**, protector of those who offer rational and sensible praises ; father of praises.

### Hymn-77

For verse 1, Samaveda, I.6 2.2.3 (556).

1. **Vapuso vapustarah**, वपुषो वपुष्टरः more beauteous than the beautiful. According to Sayana "Sowing seed more than any other sower of seed." (वपुषः बीजानां वपुः अन्यस्मात् वपुष्टरः अतिशयेन वप्ता । बीजावापस्य सोमं कर्तृकत्वात् 'सोमो वै रेतोघाः' — *Tait. Sam*, II. 1.1.6) इति श्रुतेः.

**Kose**, कोशे, the ultra psychic filter; the *anandamaya* sheath in the body-complex.

2. **Krsanoh**, becomes of the krsanu, the archer. See the legend, Ait Br. III. 26. Krsanu protects the Soma.

**Astu**, अस्तु, bow armed, शरणाक्षेप्तुः, an archer — *Venkata*.

**Vevijana it**, वेविजान इत्, flowing downwards *Rajah tirah sah madhyah a yuvate*, रजः तिरः सः मध्वः आ युवते, detaches the Soma brought from the heaven which was sweet.

**Vibhyusa manasa ha**, बिभ्युषामनसा ह with mind full of fear.

The Gayatri metre became a hawk and brought Soma from heaven; on the way, the archer *Krsanu* shot an arrow to snatch the Soma.

A yuvate, detaches, (आयुवते योति पृथक्करोति द्युलोकात् —*Sayana*).

4. *Urubjam*, plenty-milk-giving; also plenty-water-giving (उरुब्जम् प्रभूतानामपां पयसां जनकम् *uru*=in abundance + *up*=milk or water + *jan*=producing,

*Vrajam*, व्रजम्, herd of cattle *Abhyarsati*, hastens to; goes with speed (अभ्यर्षति गच्छति —*Sayana*).

### Hymn-78

1. *Avih*, अविः, sheep; here the word refers to woollen filter, (अविः अविमयेन वस्त्रेण —*Venkata*; अविरोमनिमित्तं दशापविलम् —*Sayana*).

*Ripram*, cover, impure form; the waste or non-purposeful form (रिप्रं अनुपादेयत्वेन पापरूपं अभिवृत्त वल्लीशकलादि-रूपम् —*Sayana*).

*Gah*, praises (गाः स्तुतीः *Sayana*).

2. *Asvah*, spreading (अमवाः व्याप्ताः —*Sayana*).

*Harayah*, the green—tinted rays or the Soma (हरयः हरितवर्णा अंशवः सन्ति —*Sayana*).

*Camusadah*, alighting on the cups (चमूषदः अभिवयण फलकयोः सीदतः —*Sayana*).

*Srutayah*, paths, the holes of the sieve or filter (सतयः मार्गाच्छिद्वाणि —*Sayana*)

3. *Samudriyah*, of the sea; of the firmament—(समुद्रियाः । समुद्र साधनत्वात् समुद्रं अन्तरिक्षम् —*Sayana*).

*Apsarsah*, nymphs, अप्सरसः ; waters.

*Harmyasya*, हर्म्यस्य, of the comfortable hall of sacrifice (हर्म्यस्य सुचक्रस्य यागगृहस्य —*Sayana*).

*Saksanim*, of the sprinkler (सक्षणि सेचनशीलं —*Sayana*)

5. *Urvi gavyutim*, the wide path (उर्वी गव्यूति विस्तीर्णं मार्गम् —*Sayana*).

### Hymn-79

For verse 1, *Samaveda*, I. 6.2.2.2 (555).

3. *Dah 'adhyah*, दुरध्यः, irresistible

(i) *Svasyah aratyah*, of his own enemy (स्वस्याः भरात्याः स्वोयस्य शत्रोः —*Sayana*).

(ii) *Anyasyah aratyah*, enemy of another (अन्यस्याः अस्मदीयायाः भरान्याः अस्मच्छत्रोः —*Sayana*).

(Apparently, the word *arati*, अराति is feminine also).

*Dhanvan*, in a desert (धन्व निरुदको देशः —*Sayana*).

4. *Adrayah tva vapsanti*, अद्रयः त्वा वप्सति, the stones crush (or devour) you.

*Goh adhi tvacl*, गोः अधि त्वचि, on the cowhide (*Sayana* says that although in his time, people poured the Soma out upon a black antelope's skin, and not cowhide, the Soma was measured on a cowhide for the purpose of selling).

*Hastaih*, हस्तेः, with their hands; the word *hastah*, हस्तः, is derived from √हृन्, to strike (हस्तो हन्ते: Nir. I. 7).

### Hymn-80

2. *Yam tva aghnyah abhyanusata*, य त्वा अघन्ता अघ्नूषत, ७ *vajin*, nutrition—giving Soma, you whom the kine praise.

*Aghnya* means a cow, who is not killed (i.e. is inviolable). Kine are brought to the sacrifice and milked for the curds etc. and the Soma is mixed with these cowproducts—curds and milk). (अघ्न्याः अहननीयाः गावः —*Sayana*).

*Abhi yonim ayah' hatam*, अभि योनि मय ऋतम्, (See IX. 1.2 also: अयोहतं हिरण्येन हतम्, fashioned by golden hands).

4. **Ksipsah**, fingers (क्षिपिपः अङ्गुल्यः —Nigh. II. 5).

**Gravabbih srtah**, ग्रावभिः स्तः crushed by the stones, squeezed through the stones.

### Hymn-81

1. **Indrasya jatharam praynti**, flow into Indra's belly, i.e. flow in the ultrapsychic region of the complex of the resplendent self.

**Suram**, सूरः, to the brave, i.e. to Indra; the resplendent self.

2. **Vidvan asnoti amutah itah, ca yat**, विद्वान् अश्नोति अमृतः इतः च यत्, he acquires what is in the world above and what is in this world. Or, he knows both, the ambrosia brought from the other world, the exterior, and also the one existing in the world, the interior (observations from the external and experiences from within).

**Amutah**, अमृतः, from heaven, from above; from the exterior.

**Itah**, इतः, from this world, from the earth, from within.

**Raghuvartanib**, रघुवर्तनिः, lightly moving सधुगमनः) moving with sure paces

**Vodha**, वोढा, वोल्हा, like a horse Vrsa, वृषा, showerer (used for Soma).

**Kalasan**, कलशान्, pitchers of inner consciousness.

3. **Ma no gayam are asmat para sica**, मा नो गयं आरे अस्मत् परा सिचः, scatter not riches and blessings distant from us.

**Gayam**, गयं, wealth, riches and blessings (गयं घनं *Sayana Venkata* wealth to be bestowed on us.

**Vasub**, वसुः, wealth, the place of stay, the shelter, cattle and property.

**Radhasah**, राधसः, of wealth

**Vayodhah**, possessor of food, the Soma. (वयोधः अन्नस्य धातः सौमः),



4. **Suayama Sarasvati**, Goddess of learning, abiding by discipline; beautiful sarasvati; *suyama* is also one having a fair body (सुयमा, यम्यते नियम्यते इति यमो विग्रहः। सुविग्रहा सरस्वती —*Sayana*); *suyama*, tractable.

**Pusa**, पुषा, life—sustenance,

**Mitrah**, मित्र, friendliness,

**Varunah**, वरुणः, venerability; *sajosasah*, of one accord.

**Bṛhaspatih**, बृहस्पति, giver of divine knowledge.

**Marutah**, मरुतः, man of valour; brave soldiers.

**Asvinau**, अश्विन, the twin divines, physicians and surgeons.

**Vayuh**, वायुः, the life—principle.

**Tvasta**, त्वष्टा, giver of technical skill.

**Savita**, सविता, creativity and impulsion.

**Sarasvati**, सरस्वती, divine speech, the inner experience,

### Hymn-82

For verses 1, 2, 3, Samaveda, II. 5.2.13. 1-3 (1316, 1318, 1317)

verse 1. Samaveda, I. 6.2 2.9 (562) (with some variations).

3. **Prajanyah**, प्रजंयः, the rain, *Sayana* takes *Somah*, implied in महिषस्य पर्णिनः, as the subject of दधे (*dadhe*). The mountains are grinding stones; the navel of the earth the oblation. He explains स्वसारः as fingers which makes no sense (*Wilson*).

**Svasarah apah**, the sisters of this Soma are the streams of water.

**Prthivya nabha girisu ksyam dadhe**, on this earth, the Soma resides on the top of hills; it grows on mountain summits.

Gah abhi asaram, praises of Soma are recited in the Yajna; also the Soma is always mixed with milk; it stays with milk.

Vite adhware gravabhi samnasate, in the yajna, the Soma plant is crushed with stones, and its juices squeezed out

4. Jaya patyal iva seva adhi mamhase, just as a wife gives love and affection to her husband, in the same way, the Soma loves the *Yajamana*.

Vanisu antah su pracara, may you rest in your praises along with your good attributes.

Jivase Jagrhi, be vigilant for our good life.

Anindyah vrjane jagrhi, O the irreproachable, be vigilant against our enemies.

Pajraya garbha, पञ्जाया गर्भं, O the son of clouds (Soma is an offspring of clouds).

### Hymn-83

For verses 1-3, Samaveda, II. 2.2.16. 1-3 (876-877)

verse 1, Samaveda, I. 6.2.2 12 (565).

1. Brahmanaspate, ब्रह्मणस्पते, Lord of divine enlightenment.

Atapt-tanu, अतप्ततनुः, you never get tired (become hot) in your work; the rain raw (liquid) whose mass is heated (this refers to Soma extract; अतप्ततनुः पयोव्रतादिना असंतप्त गात्रः —*Sayana*; विश्वेदेवस्तपो विश्वेदेवः, अतस्तप्ततनुः अतएव अमः अपरिपक्वः, raw —*Venkata*.

Amah, अमः, raw, unripened (अमः अपक्वाः —*Venkata*; अपरिपक्वः —*Sayana*).

2. Tapoh, that blazes ail opposition; destroyer of adversaries (तपोः बहूणां तापकस्य —*Sayana*).

Divah prstham cetasa adhi tisthanti, They with their supreme intellect (चेतसा) attain the highest summit (दिक् पृष्ठं) of aspirations, or they rest or dwell on the backpart of the heaven or sky along with

their wish (विषः सुतोक्तस्य पृष्ठं पृष्ठमायमुन्नतदेवं चेतसा वृद्धया देवगमनेच्छावत्या प्रक्षितिष्ठति प्राचयन्ते —(Sayana).

4. **Gandharyah**, the sun, the sustainer, of waters or praises (गन्धर्वः उदकानां स्तुतीनां धारक प्रादित्यः —Venkata. —Sayana).

**Grbhnati nidhaya nidhapatih**, the Lord of nooses seizes with a snare (निधया निधा पाश्या । पाशसमूहेन गृभ्णाति गृह्णाति निधापतिः पाशसमूह स्वामी —Sayana; *nidhapatih* may mean lord of treasure, the word पाशसमूह by mistake has been understood as पशुसमूह in Sayana's version, and then translated as lord of cattle, —Wilson).

5. **Havismah**, हविष्मः, O water—mixed Soma (हविः उदकनाम Nigh. I. 12) (हविष्मः उदकवन् सोम हविभूतम् —Sayana).

**Nabhah**, नभः, a synonym of *udaka*, water; Soma's extract in water (नभः उदकनामैतत् —Nigh I. 12; उदकरसमित्यर्थः Sayana takes *havih* and *nabhah* in apposition, *havih nabhah*=liquid water, —Wilson).

## Hymn-84

1. **Indraya**, इन्द्राय, to the sun.

**Varunaya**, वरुणाय, to the ocean

**Vayave**, वायवे, to the wind.

**Varivah**, *svastimat*, वरिवः स्वस्मिन् health and wealth (वरिवः धनं, स्वस्मिन् स्वस्तीर्यविनाशनाम, तद्वद् धनम् —Sayana).

**Daivyam janam**, celestial people (दैव्यं जनं नेवसम्बन्धिनं संघम् । यम-शब्दः संघवाची —Sayana)

2. **Tani visvani pari arsat**, तानि विप्रवानि परि अर्षति, goes about them all; i.e. protects all the yajnas and the sacrifices both.

4. **A indrasya hardi**, अ इन्द्रस्य हार्दि, for the heart's satisfaction of the resplendent self. Soma juice, which is favourite of Indra, according to Sayana, "in such a way, that Indra's heart is friendly" (इन्द्रस्य हार्दि हार्षं प्रियम्).

## Hymn-85

For verse 1, Samaveda I. 6.2.2.8 (561).

1. **Susutab**, सुसुतः, well-expressed,

**Parisravah**, परिस्रवः, flows forth; flows on all sides.

**Drayavinah**, द्रवाविनः, double-dealers; indulging in good and evil both — good in exterior, whilst evil inherently.

3. **Adabdhah**, the inviolable (अदब्धः अहिंसितः — *Venkata*).

**Uttamah dhasi**, best support; also food (उत्तमः घासि अन्नं उत्तमम् — *Venkata, Sayana*).

4. **Midhvah gatum**, मीध्वः, path; मीध्वः, broad and easy; comfortable.

5. **Kanikradat kalase gobih ajyase**, कनिक्रदत् कलशे गोभिः अज्यसे, roaring with thrill, you are blended in the pitcher with milk and curds.

**Avyayam varam samaya arsasi**, अव्ययं वारं समया अर्षसि, at the right time, you pass through the ultra-psychic fleecy filter in the midst.

6. **Divyaya janmane**, दिव्याय जन्मने, to the celestial people, i.e. to Indra, Mitra, Varuna and Vayu, they are *divya* or celestial, since they function in the celestial or heavenly region or, they are born there, or they are the source of enlightenment.

7. **Atyam kalase dasa ksipah mrjanti**, the ten (दश) fingers (क्षिपः) clean (मृजन्ति) the stems of the plant (अत्यं) in the cosmic pitcher (कलशे) [अत्यमतन्वत्तममवस्थानीयं वा सोमम्, *atyam* stands for Soma; literally, it means *horse* i.e. horse-like Soma.]

8. **Mabih saprathah sarma**, महिः सप्रथः शर्मं, a large and spacious mansion (may we get from you).

**Urvim gavyutim**, उर्वी गव्यूति, extensive pastures, or broad paths for cattle (विस्तीर्णं गोमार्गम् — *Venkata*).

10. **Venah dubanti uksanam giristham**, वेनाः दुहन्ति उक्षाणं गिरिष्ठां, loving divine powers severally milk forth the sprinkler, the mountain-

haunting divine elixir (वेनाः वेन नामधेया ऋषयः असश्चतः असंसक्ताः शीघ्रमाभि पुण्वन्तः उक्षणं सेवतारं गिरिष्ठां पर्वतेस्थितं दुहन्ति —*Venkata*).

12. **Bhanuh sukrena socisa vyadyaut**, भानुः शुक्रेण शोचिषा व्यद्यौत्, the sun shines in white light with gleaming splendour.

**Sucih matara rodasi prarurucat**, शुचिः मातरा रोदसी प्रारुरुचत्, radiant, he illumines both the parents heaven and earth. (matara=creative, *Wilson*; मातरा निर्मात्र्यो —*Sayana*).

### Hymn-86

For verse 41, see Nir. V. 2.

The Rsis of the hymn are many, अकृष्टा माषाः 1-10; सिकता निवावरी 11-20; धृतिनोवोऽजाः 21-30; अकृष्टमाषादयस्त्रयः 31-40; भोमोऽग्निः 41-45; and गृत्समदः क्षीनकः 46-48.

For verse 4, Samaveda, II. 3.1.1.1 (886).

verse 5, Samaveda, II. 3.1.1.3 (888).

verse 6, Samaveda, II. 3.1.1.2. (887).

verses 10-12, Samaveda, II. 4.1.1. 1-3 (1031, 1032, 1033).

verses 16-18, Samaveda, II. 4.2.7. 1-3 (1152-1154).

verse 16, Samaveda, I. 6.2.2.4. (557).

verses 19-21, Samaveda, II. 2.1.17. 1-3 (821, 822, 823).

verse 19, Samaveda, I. 6.2.2.6 (559).

verses 37, 38, 39, Samaveda, II. 3.2.1. 3; 2; 1; (957, 956, 955)

verses 43-45, Samaveda, II. 7.3.21 1-3 (1614, 1615, 1616)

verse 43, Samaveda, I. 6.2.2.11 (564).

1. **Dhi'javah**=manojavah, quick as thought or mind, (धीज्जवः मनसा तुल्यवेगाः —*Venkata*; मनोवेगाः —*Sayana*).



3. *Indri yaya dhayase*, for Indra's strength which supports the world.

*Atyah na hiyanah*, like a steed urged on (प्रत्यः प्रयवः न इव ह्रियानः प्रेरमाणः — *Venkata*).

5. *Dharmabhih*, through they functions; through your supporting streams of juice धर्मभिः धाराभिः — *Venkata*; धारकैः रसनिस्पन्दैः — *Sayana*).

8. *Samudram*, firmament (समुन्द्रं अन्तरिक्षं — Nigh I. B; *Venkata*). Royal elixir (राजा) plunges (वि गाहते) waters (नद्यः) into the firmament (समुद्रं).

*Nadyah*, rivers, here waters (नद्य तत्रस्या अपः — *Sayana*).

*Apam urmlm sacate*, associates with the waves of waters (सचते सेवते — *Venkata*; उवकपूरं सचति — *Sayana*).

According to *Sayana*, this may be intended to express the effect of the *Soma* in producing rain by combining in the clouds with the solar rays — *Wilson*, (सिन्धुषु उवकैषु ग्रहेषु वा, अतः सन् । ह्यप्रमानः सन् रश्मिद्वारा सूर्यप्राप्य अन्तरिक्षे मेघेषु वर्तते, अस्त्येव वृष्टिसाधनत्वाय — *Sayana*).

*Sayana* gives another interpretation; लुप्तोपममेतत् । समुद्रं नद्य इव सिन्धुषु वसतीवरीषु अतः आश्रितः सन् समुद्रम् अभिषुत सोमरसाधारं पात्रं वि गाहते अभिषवात् पूर्वं.

*Avyayam*, अव्ययं, fleecy woollen filter.

14. *Draplm vasanah yajatah divisprsam*—the elixir clad in a defensive armour (द्राप्ति) that reaches heaven (दिविस्पृशं); or wearing a coat of mail (द्राप्ति) reaching to heaven, i.e. clothed in light, (*Wilson*), (द्राप्ति कवचं तेजोरूपम् — *Sayana*).

21. *Sindhubyah abhavat lokakrt*, makes the path wide for the rivers to flow (अयं सिन्धुभ्यः अभवत् जायते लोककृत् लोकस्य कर्ता — *Venkata*,

*Abhavat*, becomes prosperous (अभवत् समृद्धो भवति — *Sayana*).

*Lokakrt*, लोककृत्, creator or maker of the regions or worlds.

He, the maker of the world is (prosperous) for the rivers, (*Wilson*).

**Trih-sapta duduhanah aslram**, the elixir makes three times seven (21) celestial rivers pour out their curds and milk (त्रिःसप्त एकविंशति गाः आशिरं ददुहानः — *Venkata*).

22. **Divyesu sthanesu**, दिव्येषु स्थानेषु, to your own heavenly abodes (i.e. to the bellies of the gods — *Wilson*).

23. **Gotram angirobhyah avrnoh ap**—release the waters (of the clouds) for the sustenance of cows. (गोत्रं मेघं अंगिरोभ्यः अंगिरसामर्थयि अप्य अवृणोः — *Venkata*); गोत्रं मेघमुदकं क्षारयितुं पशुभिरपहृतानां गवामावरकं पवंतं वा अप्य अवृणोः — *Sayana*); it may thus point out to well-known *Pani* episode).

25. **Sapta dhenavah**, the seven milchkins; the seven celestial rivers; the seven channels of sensation; two eyes, two ears, two nostrils, one mouth), or seven metres, Gayatri etc., or the rivers

**Rtasya yona**, ऋतस्य योना, water (ऋतं । योनिः । ऋतस्य योनिः; all the three terms are synonyms of water — *Nigh. I. 12*).

26. **Gah**, गाः; fluids, liquids, juices (गाः कृष्णानः रसमयान् कूर्वाणः — *Sayana*).

27. **Satadharah**, शतधाराः, the ceaseless watery fountains, (धाराशब्देन सोमधारा).

**Asascatah**, ceaseless; separate (असंश्वतः परस्पर संगतः; also असंम्यद्धा — *Sayana*).

**Satadharah** may refer to Soma and juices; **hartm** (हरि) to Indra; **abhi'sriyah** अभिर्श्रियः, would mean mixed with milk (गोभिः श्रितास्ताः) and **udanyuvah**; उदन्युवः, desiring (Indra's rain), and **harim**, हरि, to Indra (इन्द्र), — *Sayana*.

34. **Dhanyaya dhanvasi**, goes for wealth (धन्याय धनेभ्यो हिताय धनवसि पच्छति — *Sayana*) thou flowest for a mighty wealth—yielding conflict (*Wilson*).

36. **Sapta-svasarah-matarah**; seven sister mothers i.e. seven rivers (गंगा-यमुना etc.) clothe Soma with that water).

**Sapta**, सप्त, may also mean सर्पण-स्वभावाः, one goes everywhere is an extended number, (सप्त सूक्ता संख्या — *Nir. IV. 26.*).

41. *Rayim asvapastyam*, रयि अश्वपस्त्यं, riches filling our homes, also having horses in the home (stable), i.e. wealth consisting of horses. (अश्वपस्त्यं व्याप्तं गृहम् —*Sayana*; from root  $\sqrt{\text{अश्व}}$  to pervade).

*Sah bhandanah ut iyarti prajavatih*, सः भन्दनाः सत् इयति प्रजावतीः, he utters forth praises which are rich in offspring.

The word *bhandana*, भन्दना, (*applause*) is derived from  $\sqrt{\text{भन्द}}$ , meaning to praise (भन्दता भन्दतेः स्तुतिकर्मणः —*Nir.* V. 2; see also भन्वते, III. 3.4).

43. *Anjate*, अञ्जते, smear *vyanjate*, व्यञ्जते, grease and *Samanjate*, समञ्जते, anoint (अञ्जते यञ्जते विविधमञ्जन्ति and समञ्जते सम्मगजन्ति, स्तुत्यर्थत्वाद् अणुनक्षितः —*Sayana*).

The repetition of the same word is avoided because it is considered more complimentary to use different words. Of course, all the three words have shades of difference in connotation.

*Sindhoh ut' svase*, सिन्धोः उत्स्रवासे, into the seething torrent (सिन्धोः उदकस्य रसस्याधार भूते उच्छ्वसि उच्छ्रिते देशे, "in the breathing of the river"; or going to an elevated place, the receptacle of the juice.

*Pasum*, पशु, to the one that sees (पशुं द्रष्टारम् । पशुः पश्यते, from पश to see —*Nir.* III. 16, यद्, पश्यत् तस्मादेते पश्यन्तेऽन्वेतमपश्यन्तस्मादेवै ते पशवः —*Satapatha* VI. 2.1.4).

It appears that Yaska recognized  $\sqrt{\text{पश}}$  as an independent root, and not ordinary form of  $\sqrt{\text{दृष्}}$ ,  $\sqrt{\text{drs}}$ .

45. *Vimanah abnam*, a measurer of days (विमानः निर्माता चन्द्रकला हास-वृक्ष्यधीनत्वाद्दृश्यं वहारस्य; अह्नां दिनानाम् —*Sayana*).

The rule as to the length of day depends in the increase and decrease of the moon's digits, *Soma* being here regarded as the moon.

46. *Tridhatuh*, त्रिधातु, the triple liquor or three vessels; *dronakalasa*, द्रोणकलश, *adhavantya*, अधवन्ती, and *putabhrt*.

48. *Suvirah*, सुवीरः, excellent male offspring.

*Vidathe*, विदधे, at the congregational gathering.

**Atrinah rakasah**, अत्रिणः रक्षसः, voracious wicked forces (अत्रिणः भक्षकान् —*Sayana*).

### Hymn-87

For verses 1-3, *Samaveda*, II. 1.1.10. 1-3 (677-679).

verse 1, *Samaveda*, I. 6.1.4.1 (523).

verse 4 *Samaveda*, I. 6.1.4.9 (531).

### Hymn-88

For 1, *Samaveda*, II.6.3.13.1 (1471).

verse 2, *Samaveda*, II. 6.3.13.2. (1472).

verse 7, *Samaveda*. II. 6.3.13.3. (1473).

2. **Sa im bhurisat rathah na ayoji**, It has been harnessed like a capacious car that bears abundant treasures to be given to us (स इं रथः स अयं रथः न इव अयोजि युज्यते भूरिषट् भूरेभरिस्य सोढा महः महान् पुरुणि बहूनि धनानि वातुम् —*Venkata*).

**Visva nahusya jatani**, everyone of us among men, (विष्वः सर्वाणि नहुष्या नहुष्याणि मनुष्याजातानि —*Venkata*).

**Svarsata**, स्वर्षता=स्वःसाता=स्वषती, in the struggles of life, संग्रामवामैतत् —*Sayan*.. like शूरसाती=वाजसाती-संग्रामनाम (*Nigh. V.17*).

**Urdhva**, ऊर्ध्व, is explained as अस्मद् विरोधाद् उन्मुखानि —*Sayana*.

3. **Dhi'javanah**, धिञ्जवनः, with the speed of mind (मनोवेगः —*Sayana*) also an impeller towards actions (कर्मणां प्रवर्तयिता —*Venkata*).

4. **Pedu**, पेदु, see I. 116. 6.

**Paidyah na**, पैदः न, like a horse; like a horse of adventure (पैदः अश्वः न इव —*Venkata*).

7. **Susmi sardhah na marutam**, सुस्मी शर्धः न मारुतं, strong as you are like the army of *maruts* (cloud-bearing winds).

Maruts are the people of gods (मरुतो वै देवप्तानां विशः — *Tait. Sam.* II. 2.5.7).

**Sardhabh**, शर्धः, strength (शर्धः बलनाम — *Nigh.* II. 9).

**Susmi**, शुष्मी, the one with strength (शुष्मं=बलं, from शोषणात्, *Nigh.* II. 9).

8. **Varunasya**, of Varuna; of the coverer (वरुणस्य वारकस्य — *Sayana*); or the Varuna Raja, the royal Sovereign, the Venerable Lord.

### Hymn-89

2. **Duhe im pita**, दुहे इं पिता, father milks him.

**Duhe im pituh jam**, दुहे इं पितुः जाम्, milks him the son of the father.

The father, the heavenly Lord milks and milks him the son of the father firmament. According to *Sayana*, *pita*, is the protector of regions (पिता पालको लोकः, पितुः पालकात् पितृस्थानीयात् द्युलोकात्) and he is *adhvaryu*; who extracts the juice of the Soma which is born from heaven as from a father.

Or, the first milkcr may be the *Yajamana*, and the second, the *adhvaryu*; *duhe*, or दुहे, may be repeated out of respect.

5. **Samane dharune**, समाने धारुणे, in a common shed; in a common asylum.

7. *Sayana* does not comment on this verse,

### Hymn-90

For verse 1, *Samaveda*, I. 6.1.5.4 (536).

verse 2, *Samaveda*, I. 6.1.4.6 (528).

verses 2-4, *Samaveda*, II. 6.2.11. 1-3 (1408, 1409, 1410).

1. **Rodasyoh janita**, रोदस्योः जनिता, producer of heaven and earth. Soma is the generator of earth by giving rain and of heaven by obtaining the oblation, (तयोः जनयितृत्वं वृष्टिप्रदानहविर्प्रापणाभ्याम् — *Sayana*).



2. Varuno na sindhum, वरुणो न सिन्धून् as if the rivers meeting the ocean.

### Hymn-91

For verse 1, *Samaveda*, I. 6.1.5.11 (543).

1. *Dhiya manoto prathamo manisi*, the sacrifice is led by a chosen (प्रथमः) learned (मनोता) priest (मनीषी) (on whom the minds of the gods are fixed, chief (of the gods), recipient of praise, (मनोता यस्मिन् देवानां मनांस्योतानि प्रोतानि सः—तथा च ब्राह्मणं “तस्मिन् हि तेषां मनोस्योतानि —*Alt. Br.* II.10) इति । प्रथमः सर्वेषां देवानां मुख्यः—the chosen one; the chief; मनीषी । मनस ईषा मनीषा स्तुतिः, तद्दान —*Sayana*).

*Manisa*, मनीषा, praise; मनीषी, manisi, worthy of praise; the priest (मनीषी मेधाविनामानि —*Nigh.* III. 15).

5. *Visvavara*, विश्वस्वार, O universally adorable (विश्वैः सर्वैर्वरणीय —*Sayana*); worthy to be chosen by all.

6. *Uru jyotimsi*, उरु ज्योतीषि, brighten the luminaries (stars and constellations); diffuse the luminaries widely.

*Sayana* takes *Uru* (for *uruni*), with *jyotimsi* (उरु उरुणि मन्तरिक्षे विस्तीर्णानि कुरु, ज्योतीषि नक्षत्राणि —*Sayana*).

### Hymn-92

2. *Sapta viprah sayah*, सप्त विप्राः ऋषयः, the seven wise seers (the names are *Bharadvaja*, भरद्वाज and *Kasyapa*, कश्यप; *Gotama*, गोतम and *Atri*, अत्रि; *Visvamitra*, विश्वामित्र and *Jamadagni*, जमदग्नि; and *Vasistha*, वसिष्ठ, (*Venkata* and *Sayana*).

3. *Panca dhirah*, पञ्चधीरः, five categories of people, पञ्चजनान् —*Venkata*.

4. *Sapta nadyah yabvih*, सप्त नद्यः बह्वी, the seven mighty rivers.

### Hymn-93

For verses 1-3, *Samaveda*, II. 6.2.15. 1 3 (1418-1420)

verse 1, *Samaveda*, I. 6.1.5.6 (538).

1. **Jah**, जाः, जायाः, wives. The quarters of the horizons are known as sun's wives, because they are made manifest by the light of the sun, (सूर्यस्य जाः प्रादुर्भूता जाया विभास्ताः —*Sayana*).

2. **Vavasanah**, वावसानः, loved by all and longing for the most divine (वावसानः देवान् कामयमानः —*Sayana*; कामयमानः, *Venkata*). Also, singing with mothers —*Ludwig*. An infant longs its mother and is sustained by her milk.

**Samdadhahve**, संदधन्वे, sustained has flowed with (*lit.*).

3. **Aghnyayah udhah pra pisyē**, अघ्न्यायाः ऊवः प्रपिष्ये, nourishes the cow's udder (अघ्न्या इति गोनाम्, a cow, अहन्तव्यायाः गौः ; ऊवः, the container of milk, i.e. the Soma, प्रपिष्ये प्ररुर्वेण प्राप्यायति, nourishes). The Soma, entering the herbs, nourishes the cow who eats them —*Wilson*.

4. **Purandbhih**, the capacious mind (पुरन्धिः रथदीया बहुविधा धीः —*Sayana*).

**Usati**, longing for those (उसती कामयमाना).

**Rathirayatam**, those who possess chariots (रथिरावताम्, रथो येषामस्तीति रथिराः —*Sayana*).

May thy capacious mind longing for those who possess chariots come towards me (रथिरायतां उषती पुरन्धिः अस्मद्वर्यक् मा दावने वसूनाम्) = may your capacious mind, speeding on cosmic chariots come towards us to bestow treasures on us, (वासूनां धनानां दावने दानाय).

## Hymn-94

For verse 1, *Samaveda*, I. 6.1.5.7 (539).

1. **Spardhante**, vies with each other (स्पर्धन्ते अहं पुरस्ताच्छोषणाम्यहं पुरः शोषणामीत्यहम् इमिकयोप तिष्ठन्ति । ततोऽयं सोमः—each finger as if competes with the other, i.e. accomplishing the work first (in the work of cleansing the Soma plant), each saying as if ! 'I would cleanse it first'; 'I would cleanse it first.'

2. **Amrtasya dhama**, अमृतस्य धाम, the abode of waters; the firmament.

Svasare, स्वसरे, at the place of sacrifice; the cow—stall; used in two senses (i) of the laudations on the day of sacrifice; (ii) of the kine towards their stall.

(स्वसरे । सुष्टु अस्यन्ते प्रेयन्ते गावोऽनेति स्वसरो गोष्ठम् । तस्मिन्लक्षाभिलक्ष्य शब्दं कुर्वन्ति, तद्वत् —*Sayana*).

See I. 34.4; and II. 34.5

### Hymn-95

For verse 3, See *Samaveda*, I. 6.1.5.12. (544).

2. **Guhyani nama**, the secret names (गुह्यानि अन्तर्हितानि नाम नामानि शरीराणि — *Sayana*); the secret forms of gods.

4. **Dubanti**, milks forth; the priests milk forth (दुहन्ति ऋत्विजो दुहते । “भावाणो वासा ऋत्विजो दुहन्ति, *Taitt. Sam.* VI. 2.11.4).

**Tritah**, त्रितः, one who stays in three abodes, i.e. Indra.

### Hymn-96

For verses 5 and 6, see *Nir.* (Appendix) XIII. 25 and 26 respectively.

For 1, *Samaveda*, I. 6.1.5.1 (533).

verses 5-7, *Samaveda*, II. 3.1.19. 1-3 (943-945).

verse 5, *Samaveda*, I. 6.1.4.5 (527).

verse 13, *Samaveda*, I. 6.1.4.10. (532).

verses 17-19 *Samaveda*, II. 5.1.1. 1-3. (1175-1177).

1. **Rabhasani**, रभसानि, hastily made robes of Indra (भ्रादत्ते सोमः यस्ताणि पयोसि रभसानि वेगनिमित्तानि इन्द्रस्य --*Venkata*; रभसानि इन्द्रस्य वेगेनागमने निमित्तानि यस्ताण्याच्छादकानि पयः प्रभृतीभ्याश्रयणानि सा दत्ते प्रागृह्णाति —*Sayana*; here is a reference of mixing milk and curds to the Soma.

6. **Devanam Brahma**, the head or the King of gods or *Brahma* of the *rtviks*, i.e. the head priest (*Brahmin*) (देवानां ऋत्विजां ब्रह्मा —*Venkata*)

**Padavih Kavinam**, guide of the sages (कवीनां पदवीः पदानि स्वचितानि या गमयति स पदवीः —*Venkata*; अन्तर्ज्ञानां पदवीः स्वचित पदानि साधुत्वेन यो योजयति स पदवीः —*Sayana*; one who corrects the misguided or wrong—tracted ones.)

11. **Vanvan avatah paridhhi apa urna hi**, harming the foes (thysself) unharmed slay the *Raksasas* (वज्रन् भवातः अप ऊर्णुं रक्षांसि सम्भजन् विरनभिगतः रक्षांसि अप ऊर्णहि —*Venkata*) (वज्रन् स्तोतुन् संभजन् । यद्वा । वनति हिंसार्थः । भजन् हिंसन् । भवातः नैरभिगतस्त्वं परिधीन् परिधीयत एभिः सर्वमिति परिषयो राक्षसाः तान् अपोर्णुहि अपच्छादय —*Sayana*).

14. **Devavitau**, in the *Yajna* or sacrifice (वीतिः=भक्षणान्) (देव वीतो देवानां वीति भक्षणं यस्मिन् स देववीतिर्ब्रह्मः).

**Vajayuh**, desirous of food (वाजयु) । तेषामन्तं कामगसान्स्त्वन् —*Sayana*).

**Usriyabhih**, with milk and milk products (उत्तियाभिः गोदिकारैः क्षीरमिषिभ्यश्च —*Sayana*).

17. **Kavib gib'bbi kavyana kavib**, secret seer or poet with words of wisdom; poet with his poem. The word *kavi* means wise, seer or a poet. Soma passes through the filter whilst the songs of praises continue. The Soma itself is the *kavi*, (सोऽयं कवि कर्मणैव कवि सन् सोमः पवित्रं मति गच्छति रेभन् धन्वायमानः —*Venkata*).

19. **Turiyam, dhama**, the fourth region, the *svah loka*; the region of Soma or moon (the region of the moon has been wrongly supposed to be above that of the Sun" (तुरीयं चतुर्थं धाम चान्द्रमसं स्थानं विवक्षितं सेयते । सूर्यलोकाभ्योपरि चन्द्रमसो लोक विद्यत इति + यमः पृथिव्यामधिपतिः स मावतु एव्यादिभि चन्द्रमा नक्षत्राणामधिपतिः स मावतु) —*Tait Sam.* III. 4.5.1.

20. **Maryo na subbrah**, मर्यौ न शुभ्रः, like a highly brightened (neat and clean, and decorated man).

**Camvoh**, चम्बोः, planks or ladles (चम्बोः अधिषण फलकयोः —*Venkata*)— see also the next verse 21.

23. **Vanesu**, among trees (वनेषु वृक्षषु —*Venkata*)

24. **Yoseva**, योषेव, like a lady (स्त्री इव —*Venkata*).

## Hymn-97

For verses, 34, 35, 40 and 41 see *Nir.* (appendix) XIII. 27; 28; 29; and 30 respectively.

For verses 1-3, *Samaveda*, II. 6.2.8. 1-3 (1399, 1400, 1401).

verse 1, *Samaveda*, I. 6.1.4.4 (526).

verse 4, *Samaveda*, I. 6.1.5.3 (535).

verses 7-9, *Samaveda*, II. 4.2.1. 1-3 (1116-1118).

verse 1, *Samaveda*, I. 6.1.4.2 (524).

verses 10-12, *Samaveda*, II. 3.2.20. 1-3 (1019-1021).

verse 10, *Samaveda*, I. 6.1.5.8 (540).

verses 13-15, *Samaveda*, II. 2.1.11. 1-3 (806-808) (with the 2nd person instead of the 3rd).

verse 22, *Samaveda*, I. 6.1.5.5. (537).

verse 31, *Samaveda*, I. 6.1.5.2. (534).

verses 34-36, *Samaveda*, II. 2.2.10. 1-3 (859-861).

verse 34, *Samaveda*, I. 6.1.4.3. (523).

verses 37-39, *Samaveda*, II. 6.1.4. 1-3 (1357-1359).

verses 40-42, *Samaveda*, II. 5.2.1. 1-3 (1253, 1255, 1254).

verse 40, *Samaveda*, I. 6.1.4.7, (529).

verses 49-51. *Samaveda*, II. 6.2.18. 1-3 (1426, 1427, 1428).

verses 52-54, *Samaveda*, II. 4.1.21. 1-3 (1104-1106).

verse 52, *Samaveda*, I. 6.1.5.9. (541).



3. **Dhanva**, धन्वा=धन्व, in the firmament. (धन्व=धन्वीरजः, *Nir.* I. 3, *Venkata*).

**Abhi avar dhanva puyamanah**, sound aloud in the firmament when purified (अभिस्वर शब्दस्य धन्वा अन्तरिक्षे पूयमानः —*Venkata*; अभि स्वर अभितः शब्दय —*Sayana*).

**Yuyam pata svastibhlh sada nah**, may you protect us now and ever with your blessings (यूयं पूजानां बहुवचनम् । हे सोम, त्वं नः धरमान् स्वस्तिभिः कल्याणतमैः पालनैः सदा सर्वदा पात रक्षत पालयत —*Sayana*).

7. **Pada varabah achi eti rebhan**, पदा वराहः अभि एति रेहम्, making a roar like a wild boar with the foot, (*Venkata* and *Sayana* both refer to another etymology of *varaha*, वराहारः\* (effused on a good day, *vara*—good; *ahan*—day), which is an epithet of Soma (cf. *Nir.* V. 4); in that case, पदा (*pada*) is for पयानि (*padani*), meaning the abodes, i.e. the filters." (वराहः वरं च तदहश्च वराहः । पदा पयानि स्वपयानि पयानि —*Sayana*).

See *Nir.* V. 4 for *varaha*.

8. **Vrsaganas**, वृषगणः, posts of heroes.

**Trpalam**, तृपलं, assailed by or readily assailing enemies, (तृपलन् । तृपलशब्दः क्षिप्र वाची । "तृप प्रहारी । क्षिप्र प्रहारी" । सूत्र प्रहारी । सोमो वेन्द्रो वा । —*Nir.* V. 12 on तृपल प्रथर्मा —X. 89.5) —Soma or Indra is so called whose anger is roused and who rushes to attack, who is quick to attack or who attacks while moving.

**Amat**, अमात्, terrified by the strength of the enemies (अमात् शत्रूणां बलात् त्रासितः सन्तः —*Sayana*).

**Hunsasah**, swans; also wounded by the enemy (हंसासः शत्रुभिर्हन्यमाना हंसा हरन्ती वा —*Sayana*).

9. **Diva harih dadrse**, The Soma (elixir) appears golden-hued (or young) by day. (दिवो ग्रहणि हरिः हरितवर्णः ददृशे दृश्यते न प्रकाशत हर्ययः —*Sayana*).

\***Varahah**, means a cloud; it brings √hr, हृ, the best means of livelihood. There is a Brahamana passage; वरमाहारमहार्षिः (untraced), —*Nir.* V. 4.

Sayana explains this to mean that the Soma is not visible in the day light; the word ऋजः (*rjrah*) which he interprets straight-going (ऋजुगामी विस्पष्टः प्रकाशयुक्तो दृश्यते), i.e. clearly visible; red or brown; the Soma is visible in the night (नक्तं) only.

17. **Sam'gayim**, सम्गयामीम्, inhabiting happiness (संगमौ सुखस्य निवासभूता —*Sayana*); health-giving.

**Idavattm**, इदावती, one rich in food; food-giving.

**Stukena vita kantani** —Move like kinsmen seeking infants or seeking these lower winds (अवसान् वायून्) thy kinsmen (इमान् वत्सून्) as (one seeking his) beloved infant (स्वकेषु जीता) (स्तुकं शब्दो अपत्यवचनः । अपत्यानि यथा विविनोपि वद्वत् —*Sayana*).

**Vicinvan**, seeking (विविन्वन् घनादिप्रदानार्थम् गवेषणामानः सन् —*Sayana*) (स्तुक like वृक्ष लोकात्—अपत्यनाम —*Nigh.* II. 2).

Indra and the winds are in the relation of praised and praiser, and thus they are *bandhu* (kinsmen).

22. **Ksoh**, क्षोः, of the sounding one; vociferous, noisy (क्षोः शब्दायमानस्य —*Sayana*).

**Anike**, in front of (अनीके मुखे).

**Dharmani**, धर्मणि, reason of the praise (धर्मणि निमित्तात्कर्म संयोगे, *Panini* II. 3.36.6 इति सप्रती । धारकं योगक्षेम विषयं कर्माद्दिश्य —*Sayana*)—the duty of acquisition (योग) and preservation (क्षेम).

24. **Dvita**, द्विता, the Soma is two-fold, i.e. abides amongst men and gods both (द्विता द्विधा देवेष्वपि मनुष्येषु —*Venkata, Sayana*).

34. **Tisrovacah**, तिस्रोवाचः, the triple speech. the three texts (*Rk*, *Yajuh* and the *Saman*, poem, prose and lyric).

**Vahnih**, वह्निः, yajama, the bearer of oblations; also *Aditya*, the sun ( ); also.

**Brabmanah**, the supreme, i.e. the Soma. In the *adhidaivata* context, *vahni* is the sun but in the *Adhyatmika*, it is the self (वह्निरात्मा भवति; the three speeches (वाक्) are *Vidya*, *Matī*, and *Buddhi*, (*Nir.* XIII. 27—an appendix)

35. The Nirukta in the appendix (XIII. 28) gives both the types of meaning, the *adhdivat*, and then *adhyatma*; in the former, *gavah dhenavah*, गायः धेनवः, the milch—kine are the sun's rays (रश्मयः); in the latter, they are the sense organs (इन्द्रियाणि). They long for the Soma, which in the former case is the sun, (सोमं प्रादित्यं), and in the latter, the self (सोमं आत्मनम्). In both the cases, the wise men (विप्राः) are inquiring for him (i.e. for rays or for sense organs) with praises (मतिभिः).

In the former case, our adorations in the Tristubh metre are united in the Soma and in the latter, the adorations are united in Atman and the seven seers (*Nir.* Appendix XIII. 28).

(एत एव सोमं गायो धेनवो रश्मयो वावश्यमानाः प्रादित्यं यन्ति । एवमेव सोमं विप्रा रश्मयो मतिभिः पृच्छमाना कामयमानाः प्रादित्यं यन्ति—अग्निदेवत; एतएव सोमं गायो धेनव इन्द्रियाणि वावश्यमानानि कामयमानान्यात्मानं यन्ति—अध्यात्मम्; एतमेवाकार्षे त्रिष्टुभश्च मनवन्ते—अग्निदेवत; इममेवात्मा च सप्त ऋषयश्च मनवन्ते—अध्यात्म).

39. *Padaynah*, पदजाः, knower of the hiding places of cattle, stolen by Panis (पणिभिरपहृतानां गवां पदानि जानन्तः —*Sayana*).

*Svarvidah*, the all-knowing; the knower of the sun of enlightenment (स्वविदः सर्वज्ञः सूर्यं जानन्तो वा —*Sayana*).

*Gah adrim usnan*, गाः अद्रि उष्णान्, stole the cattle from rock; found the stolen cows concealed in the caves behind the rocks (उष्=मुष्=इष्णान् in the Samaveda).

47. *Trlvarutham*, three-fold protection (from heat, cold and rains, त्रयः शीतातपवर्षाः । तेषां निवारकं त्रिवरुथम् —*Sayana*).

48. *Camvoh*, चम्बोः, into the cups or the pressing boards (चम्बोः अघिषवण फलकयोः —*Sayana*).

52. *Pava*, पवा, neat and pure; with pure stream (पवा पवमानया धारया).

*Sarasi*, in waters known as the *Vasativari* (सरसि उदके वसतीवर्याम्बे)

*Note* :—The word *Vasativari* nowhere occurs in the Rgveda. It is a term coined in the Brahmanic period.

Vato na jutah, speedy like the wind (वातः न इव जूतः वेगितः —*Sayana*).

Puru'medhah cit, पुरुषमेधः चित्, full of enlightenment ; the object of many sacrifices (प्रमेधश्चित् बहुविधयज्ञ इन्द्रश्चित् इन्द्रोऽपि).

Takave, तकवे, approaching (Soma) ; moving towards the Soma

(तकवे । तकतिर्गति कर्मसु पठितः —Nigh. II.14 ; मत्मादोणादिक उन्प्रत्ययः । सोममभिगच्छते स्तुतिभिः —*Sayana*).

54. Manscatve, मंश्चत्वे, in a fight on horse-back ; (मश्वं क्रियमाणयुद्धे —*Venkata*); synonym of horse, मंश्चत्वः=horse, —Nigh. I.14 ; a battle (मंश्चत्वे । मश्वनामंसत् यक्ष् चरतीति । मश्वं क्रियमाणयुद्धे । तत्साध्यत्वादयुद्धमिह गृह्यते —*Sayana*).

Prsane पृशने, a personal combat : an arm-fight (पृशने स्पर्शनसाध्ये बाहुयुद्धे —*Venkata* ; *Sayana*).

55. Sam tri pavitra vitatani, सं त्री पवित्रा विततानि, three out-stretched filters ; these filters are *agni* (fire), *vayu* (wind) and *surya* (the sun) —*Venkata*.

Ekam, the fleecy or woollen filter (एकं प्राविकं —*Venkata* ; पवित्रालकृतं पवित्रं —*Sayana*).

56. Drapsan, drops of sap (द्रप्सान् रसकणान् —*Sayana*).

Ayam varam, अयं वारम्, the filter of sheep wool.

57. Kavayo na gydhras, worshippers of praisers greedy of wealth like a vulture, (कवयो न गृध्राः धनमभिकामाणाः स्तोतारः).

## Hymn-98

For verse 1, Samaveda, 1.6.2.1.5 (549) and (II.5.1.16.1 (1238) अग्नि changed to अग्नी).

verse 3, Samaveda, II.5.1.16.3 (1240).

verse 5, Samaveda, II.5.1.16.2 (1239).

verse 6, Samaveda, II.5.2.18.2 (1330).

verse 7, Samaveda, I.6.2.1.8 (552); II.5.2.18.1 (1329) and II.8.2.8.3 (1681).

verse 10, Samaveda, II 5.2.18.3 (1331) and II.8.2.8.1 (1679) with viraya for *devaya*.

verse 12, Samaveda, II.8.2.8.2 (1680).

2. *Druna hitah*, while poured (हितः) through the pot (द्रुणा, द्रोणकलशेन).

*Druna* has been taken by Sayana with हियानः *hiyanah* (तेन पूर्यमाणः), and *hitah* is explained as "sent forth on all sides", or "praised by the worshippers." (द्रुणा द्रुममयेन द्रोणकलशेन हियानः । तेन पूर्यमाणः सन् "हि गतो वृद्धो च".

*Varma*. mail, cover for body (वर्म कवचं — *Sayana*).

*Avyayam*, अवययं, woollen filter (अविमयं पवित्रम्).

12. *Surayah sakhayah*, intelligent friends or praisers (सूरयः प्राज्ञः ; सखायः स्तोतारः — *Sayana*).

*Vajagandhyam*, food or Soma with flavour and fragrance (वाजगन्धं बलकर साधुगन्धोपेतं सोमम् — *Sayana*).

## Hymn-99

The *Rsis* (seers) are the two *Rebhasunus* of the family of *Kasyapa* (रैमसूनी काश्यपी), *Rebhasunu* means the son of *Rebha*.

For verse 1, Samaveda, I.6.2.1.7 (551)



verse 2, Samaveda, II.8.1.6.1 (1631).

verse 3, Samaveda, II.8.1.6.2 (1632).

verse 4, Samaveda, II.8.1.6.3 (1633).

1. **Nirnijam vayanti**, निरिजं वयन्ति, spread out the bright (or white) cosmic filter ; they weave a garment (*Wilson*).

3. **Gavah**, गावः, cows ; *pura nunam surayah*, पुरा नूनं सूरयः, men of wisdom, now and of old, Sayana gives another fanciful interpretation of *gavah*—"which the cows take up in their mouths, "eating it in the form of grass (गावः गन्तारः सूरयः स्तोतारः पुरा च नूनं दधानी च यं सोमरसं खासद्भिः प्रास्यैःवहुः धारयन्ति । पिबन्तीति यावत् । यद्वा । गावो घेनवो यं सोमं तुणादिष्ववस्थितासन्निरास्वैर्वहुःधारयन्ति तृणरूपेण प्रक्षयन्ति —*Sayana*).

## Hymn-100

For verse 1, Samaveda, I.6.2.1.6 (550).

verse 6, Samaveda, II.3.2.19.1 (1016) with *vajasataye*.

verse 7, Samaveda, II.3.2.19.2 (1017).

verse 9, Samaveda, II.3.2.19.3 (1018).

## Hymn-101

For verses 1-3 (with variations), Samaveda, II.1.1.18.1-3 (697, 698, 699).

verse 1, Samaveda, I.6.2.2.1 (545).

verses 4-6, Samaveda, II.2.2.15.1-3 (872-874).

verse 4, Samaveda, I.6.2.1.3 (547).

verses 7-9, Samaveda, II.2.1.16.1-3 (818-820).

verse 7, Samaveda, I.6.2.1.2 (546).

verses 10-12, Samaveda, II.4.1.20.1-3 (1101-1103).

verse 10, Samaveda, I.6.2.1.4 (548).

verse 13-15, Samaveda, II.6.2.3. 1-3 (1386-1388).

verse 13, Samaveda, I.6.2.1.9 (553) and II.2.1.2.22.3 (774).

13. **Bhrgavah**, भृगवः, brilliant ones.

**Makham**, मखं, villain.

**Aradhasam svanam apabata**, अराधसं स्वानं अपहता, drive off the dog, the greedy (अराधसं संसाधककर्मरहितम् — *Sayana*).

**Martah na vrta tat vacah**, मर्तः न वृत्त तत् वचः, let no mortal hear the sound (let no mortal come to know it) (तत् वचः वचनं घोषं मर्तः शारकः कविर्मन्त्रकारी इवा — *Sayana*, dog, obstructing in the sacred rites).

## Hymn-102

For verses 1-3, Samaveda, II.3.2.18, 1-3 (1013-1015) (with *prana* for *krana*).

verse 1, Samaveda, I.6.2.3.5 (570).

verse 4, Samaveda, I.2.1.1.5 (101) with variations.

2. **Sapta dhamam**, seven abodes or supports (of *Yajna*), i.e., seven metres (Gayatri) etc.), or *Sapta* may mean *Sarpanasilah* (सप्त सर्पणशीलः) derived from  $\sqrt{\text{सृप्}}$ , "they effused the Soma with the *Vasativart* water." (सप्तसर्पणशीलैर्यसतीवयादिभिर्दकैः सोममांभमुष्णन्ति — *Sayana*; यज्ञस्य सप्तभिः शारकैरुष्णन्तिः प्रियं सोमं शपिष्टुवन्ति, or सप्तभिः उदकैः शपिष्टुवन्ति, they praise the Soma with seven metres or effuse it with seven waters — *Venkata*).

3. *Yojana*, योजना, measures out hymns ; *Yojanani*, means "roads" or stages. See I.18 5. where Sayana says *Yojana* is "a means for inducing the gods to yoke their horses, i.e., a hymn (योजना योजनानि योजन-कारीणि स्तोत्राणि —*Sayana*).

4. Seven mothers, सप्त मातरः , may be seven waters of seven rivers, or seven rivers.

8. *Rtasya didhitim*, ऋतस्य दीधितिम्, lustre of the rite (दीधिति धारकं रत्नं ; ऋतस्यः यज्ञस्य —*Sayana*).

### Hymn-103

For verse 1, Samaveda, I 6.2.3 8 (573).

2. *Tri sadhastha*, त्री सधस्था, three stations, i.e., the *drona-kalasa* (the wooden cask), a *adhavaniya*, (that into which the *Soma* may run) and the *putabhrt*, —द्रोणकलश, आधवनीय, पूतभृत, "holding the filtered *Soma*".

3. *Sapta rsinam vanih*, सप्तऋषीणां वाणीः , the speech of seven rsis.

4. *Camvoh*, चम्बोः , cups (IX.97.48).

5. *Vagbadbhih vaghat*, वाघदभिः वाघत्, praised by the praisers or priests ; or carried by the priests or fetching wealth for the worshippers. (पुनतः पूयमानः वाघत् उह्यमानः वाघदभिः ऋत्विग्भिः —*Venkata* ; वाघदभिः ऋत्विग्भिः पुनतः पूयमानः वाघत् स्तोत्राणां यत्नां धनादीनि प्रापयन् परिगच्छ —*Sayana*); [वाघात् इति ऋत्विङ्नाम; वाघत्=priest ; Nigh. III.18].

### Hymn-104

For verses 1-3, Samaveda, II.4.2.9.1-3.

verse 1, Samaveda, I.6 2.3.3.

### Hymn-105

For verses 1-3, Samaveda, II.4.1.9.1-3 (1157-1159.)

verse 1, Samaveda, I.6.2.3.4 (569).

verses 4-6, Samaveda, II.7.3.20.1-3 (1611-1613) with variations.

verse 4, Samaveda, I.6.2.3.10 (575).

### Hymn-106

For verses 1-3, Samaveda, II.1.1.17.1-3 (694-696).

verse 1, Samaveda, I.6.2.3.1 (566).

verse 4, Samaveda, I.6.2.3.2 (567).

verses 7-9, Samaveda, II.5.2.17.1-3 (1326-1328).

verse 7, Samaveda, I.6.2.3.6 (571).

verses 10-12, Samaveda, II.3.1.18.1-3 (940-942).

verse 10, Samaveda, I.6.2.3.7 (572).

verse 13, Samaveda, I.6.2.3.11 (576) and II.1.2.22.2 (773).

verse 14, Samaveda, II.1.2.22.1 (772).

2. **Sutah ayam somah indrasya pavate**, it, the effused elixir, is squeezed and filtered for the resplendent self, or, this munificent effused Soma is filtered for Indra's sustenance (*Wilson*).

**Bharaya sanasi**, inspirer in putting a fight (against evils and evil-doers); worthy of being invoked at the time of battle (भराय संग्रामाय तदर्थं सानसि भजनीयः — *Sayana*).

3. **Apsujit**, conquering in waters (अप्सुजित् उदकायै वृत्रस्य नेता, conquering the Vrtra in waters or for the sake of waters; or conquering *ahi* in the firmament.

Apah, आपः = *antariksa*, firmament, Nigh. I.3).

11. **Dhibbhih**, धीभिः, by the praises ; by the fingers (धीभिः स्तुतिभिः ; षर्णलोपश्छान्दसः । धीभिः=धीतिभिः मङ्गुलीभिः — *Venkata* ; also *Scyana*).

13. **Harib ati**, हरिः अति, the green tinted elixir proceeds (हरिः हरितवर्णः अति गच्छति — *Venkata*).

**Devayuh**, desirous of or desired by gods or Nature's bounties (देवयुः देवकामः — *Venkata*. देवान् कामयमानः — *Sayana*).

### Hymn-107

For verse 9, see Nir. V.3.

For verse 2, Samaveda, II.5.2.12.2 (1314).

verse 3, Samaveda, II.5.2.12.3 (1315).

verses 4-5, Samaveda, II.1.1.9.1-2 (675, 676 )

verse 4, Samaveda, I.6.1.3.1 (511).

verse 6, Samaveda, I.6.1.3.9 (519).

verses 8 and 9, Samaveda, II.3.2.12.1-2 (997-998).

verse 8, Samaveda, I.6.1.3.5 (515).

verses 10 and 11, Samaveda, II.8.2.12.1-2 (1689, 1690).

verse 10, Samaveda, I.6.1.3.3 (513).

verses 12 and 13, Samaveda, II.1.2.20.1-2 (767, 768).

verse 12, Samaveda, I.6.1.3.4 (514).



verses 14-16, Samaveda, II.2.2.9.1-3 (856-858).

verse 14, Samaveda, I.6.1.3.8 (518).

verse 17, Samaveda, I.6.1.3.10 (520).

verse 19, Samaveda, I.6.1.3.6 (516) and II.3.1.11.1 (922).

verse 20, Samaveda, II.3.1.11.2 (923) (with variations).

verses 21 and 22, Samaveda, II.4.1.12.1-2 (1079, 1080), with variations).

verse 23, Samaveda, I.6.1.3.11 (521) with several variations.

verse 25, Samaveda, I.6.1.3.12 (522).

6. **Angirastamah**, अंगरिस्तमः, most prominent among body fluids. (अंगिरसां वरिष्ठः पितृणां नेता — *Sayana*).

9. **Anupe aksah**, अनूपे अक्षाः, goes to the reservoir placed at a lower level (अनूपे निम्ने देशे कलशे — *Sayana*).

When the cowherd dwells with kine in a watery place, Soma flows from the milked cows.

**Aksah**, अक्षाः, is formed from √अक्ष्, to go (अश्नोतेरित्येवमेके), (X.89.6 सोमो अक्षाः). Soma scholars think that the word *aksah*, means to dwell in the former and to flow in the latter quotation. When the cowherd dwells with kine in a watery place, then Soma flows from the milked kine. According to Sakapuni, in all quotations, the word *aksah* means 'to dwell'. (क्षिगतिनिगमः पूर्वं क्षरति निगम उत्तर इत्येके । अनूपे गोमान् गोभिर्यदा क्षियत्यय सोमो दुग्धाम्बुः क्षरति । सर्वे क्षियति निगमा इति षाकपूणिः — *Nir. V 3*).

**Somah dugdhabhih aksah**, Soma is mixed with milk and curds in the pitcher.

Tosate, तोसते, is beaten (तोसतिर्यघकर्मा — *Venkata* ; निजोणते = वघकर्माणः — Nigh. II.19).

14. *Ayavah somasah*, आयवः सोमासः, swift (आयवः गमनशीलाः — *Sayana*).  
*Samudrasya adhvivistapi*, filter placed on the water vessel ; (समुद्रस्य  
 अन्तरिक्षस्य, of the firmament, अधिविष्टपि अधिकं समुविष्ठते पवित्रे, upon the uplifted  
 filter — *Sayana*).

### Hymn-108

For verses 1 and 2, Samaveda, II.1.1.16.1-2 (692, 693).

verse 1, Samaveda, I.6.2.4.1 (578).

verses 3 and 4, Samaveda, II.3.1.17.1-2 (938, 939).

verse 3, Samaveda, I.6.2.4.6 (583).

verses 5 and 6, Samaveda, I.6.2.4.7-8 (584, 585).

verses 7 and 8, Samaveda, II.6.2.6.1-2 (1394, 1395).

verse 7, Samaveda, I.6.2.4.3 (580).

verses 9 and 10, Samaveda, II.3.2.17.1-2 (1011, 1012).

verse 9, Samaveda, I.6.2.4.2 (579).

verse 11, Samaveda, I.6.2.4.4 (581).

verses 13 and 14, Samaveda, II.4.1.18.1-2 (1096, 1097).

verse 13, Samaveda, I.6.2.4.5 (582).

8. *Rtena ya rtajata viva' vrdha raja deva rtam brhat*—Soma is  
*devartam*, देवऋतं, divine and embodiment of eternal truth ; *brhat*, बृहत्,  
 extensive and great or true and vast *rtajatah*, ऋतजातः, brought to the  
 cosmic sacrifice ; *rtena vivrdhe*, ऋतेन विवृधे, mixed, dressed, fostered by or

increased with water. Or, (pour it fourth) for the race of the gods, which water-born is fostered by the water, the king, the gods, the true, the great—*Wilson*.

**Payovrdham**, पयोवृद्धं, mixed with milk, dressed with milk ; aug-  
menter of water.

### Hymn-109

For verses 1-3, Samaveda, II.6.1.8.1-3 (1367, 1369, 1368).

verse 1, Samaveda, I.5.1.5.1 (427).

verses 4-6, Samaveda, II.5.1.17.1-3 (1241, 1242, 1243).

verse 4, Samaveda, I.5.1.5.3 (429).

verse 7, Samaveda, I.5.1.5.10 (436)

verses 10-12, Samaveda, II.5.2.19.1-3 (1332, 1333, 1334).

verse 10, Samaveda, I.5.1.5.4 (430).

verse 13, Samaveda, I.5.1.5.5 (431).

verses 16-18, Samaveda, II.4.2.10.1-3 (1160, 1161, 1162) (with variations).

### Hymn-110

For verse 5, see Nir. V.4.

For verses 1-3, Samaveda, II.6.1.7.1-3 (1364, 1366, 1365).

verse 1, Samaveda, I.5.1.5.2 (428).

verse 4, Samaveda, II.7.1.7.3 (1508).

verse 5, Samaveda, II.7.1.7.2 (1507).

verse 6, Samaveda, II.7.1.3.2 (1495).

verse 7, Samaveda, II.7.1.7.1 (1506).

verse 8, Samaveda, II.5.1 11.3 (1227).

verse 9, Samaveda, II.7.1.3.3 (1496) (with variations).

5. **Saryabhih**, with fingers (*saryah*, सर्गः means fingers : they create works ; *saryah*, means arrows ; they are made of *saccharum sara* (सर). *Sara* (arrow) is derived from  $\sqrt{\text{श्र}}$ , to rend.

(सर्गः ग्रंथयो भवन्ति, सृजन्ति कर्माणि । सर्गः इषवः शरमय्यः । शरः शृणातेः — Nir. V.4 ; Nigh. II.5.

**Saryabhih na bharamanah gabhastyoh**, सर्गभिः न भरमाणः गभस्त्योः , as with arrows one (pierces), supporting (a bow) with two arms.

### Hymn-111

For verse 1, Samaveda, I.5.2.3.7 (463).

verses 1, 2, 3, Samaveda, II.7.3.10 (1590, 1592, 1591) with some variations.

1. **Rkvibhih**, with the Rkvans, with grand splendours ; with encomiastic splendours (the word at two places has two meanings. According to Sayana, the first one means स्तुतिमद्भिः , or praises and the second तेजोभिः . The seven mouths (सप्तास्येभिः) are for taking Soma juices.

### Hymn-112

For verse 3, see Nir. VI.6.

3. I am a bard (कावः), my father (पितृ) is physician (भिक्षक्), my mother (मता) a stone-grinder (उपलप्रक्षिणी), planning in various ways, desirous of wealth, we live, following (others) like cattle ; flow Some ; flow for Indra's sake.

I am a bard, i.e., composer of hymns (कर्ता स्तोमानी). My father is a physician. The word तवः, *tatah*, is a synonym of offspring; it means father or son (तत इति सन्ताननाम । पितृर्वा । पुत्रस्य वा ।). Stone-grinder, i.e., one who prepares barley meal (उपसप्रक्षिपीसक्तुकारिका).

Nana, नना, derived from √नम्, means either mother or daughter (नना नमते: । माता वा । दुहिता वा ।) Planning in various ways, i.e., working in various ways (नानाघिया नाना कर्माणः). Desirous of wealth, lovers of wealth (वसुधयो वसुकामाः). We follow the world like kine. —Nir. VI.6.

4. *Sepah romanvantau bhedau*, सेपो रोमण्वन्तो भेदो, The masculine is attracted towards the pleasure of the feminine grace. (शेषः । शेषो वैतस इति पुंश्चजननस्य —Nir. III 21 ; यथा शेषः रोमण्वन्तो भेदो इच्छति —*Sayana* ; शेषः शपते: स्पृशतिकर्मणः । वैतसो वितस्त भवति.

*Sepah*, शेषः, and *Vaitasah*, वैतसः, are synonyms of penis. *Sepah* is derived from √शप्, meaning to touch. *Vaitasah*; it is faded — Nir. III.21).

X.85. 37 ; and for वैतस —“Thrice during the day, hast thou embraced me ; त्रिः स्म माहूः शवयो वैतसेन —X.95.5.

## Hymn-113

1. *Saryanavati*, शर्यणावति, see earlier references ; (I.84.14 ; VIII.6 39 ; 7.29 ; 64.11 ; IX.65.22) ; in the *Saryanavat* i.e., at the seat of the innermost consciousness. (In the vicinity of the lake, *saryanavat*, of the Kuruksetra country Jaimini Brahmana, III 64).

2 *Arjikat*, आर्जीकात्, on the bank of a river (the Vedic name, later on given to a region along the river, known as Beas in the Punjab; the country of *Rjikas*, (ऋजीकानाम दूरभव आर्जीको जनपदः —*Sayana*) ; also from a straight or plain, and hence sacred region *rju*, straight ; not crooked; आर्जीकात् ऋजोरकृटिलात् पवित्रात् क्षरे —*Sayana* ; आर्जीकीयां विपाडिया ऋजीकप्रभवा वा । ऋजुगामिनी वा —Nir. IX.26 ; *Arjikiya* is called *Vipas*, विपाण, so called because it rises in *rjuka*, or it flows in straight line).

6. *Gravna some mahiyate somena anandam janayan*, engendering the delight (सोमेन आनन्दं जनयन्) shows his prowess (महीयते) with the grinding stone (म्राव्य) upon the Soma (सोमे) —*Wilson* (पवमान ! यत्त ब्रह्मा ब्राह्मणः छन्दस्यां छन्दसे हित्वां छन्दस्कृतां वाचं वदन् अभिषवम्राव्या युक्तः सोमे देवैः पूज्यते, सोमेन देवानां आनन्दं जनयत् । तन्न इन्द्राय इन्दो ! परि स्रव —*Venkata*).



10. **Kamah**, wishes (कामाः काम्यमाना देवाः —*Sayana*).

**Nikamah**, निकामाः, desires (निकामाः, नितरामवश्यं प्रार्थ्यमाना इन्द्रादयः —*Sayana*).

**Bradhnasya vistapam**, abode of the sun (ब्रह्मस्य सूर्यस्य आदित्यस्य विष्टपं स्थानम् —*Venkata*; ब्रह्मस्य सर्वेषां प्रज्ञापकस्य, the revealer of every one, यद्वा सूर्यजं विना कर्मणि न घटन्ति इति सर्वेषां कर्मणां मूलभूतस्यादित्यस्य विष्टपं सहस्थानं यत्र विद्यते तत्र लोके—*Sayana*; because nothing is done in absence of daylight, hence, the root cause of daylight, is known as the sun).

11. **Ananda, moda, muda and pramuda**, आनन्दाश्च मोदाश्च मुदः प्रमुदः, shades of differences as in bliss, joy, happiness and pleasure. (अल्पभेदो द्रष्टव्यः —*Sayana*; आनन्दादीनां सूक्ष्मो भेदः —*Venkata*).

## Hymn-114

1. **Rse**, O rsi, the one with penetrating vision (ऋषे सुक्ष्मदृष्टर्ह ! —*Sayana*).

**Kasyapah**, कश्यपः = पश्यकः the seer.

**Girah**, गिरः, words of praise, स्तुतिरूपा वाचः.

**Namasya**, offer obeisance; adore (नमस्य पूजय; नमसः पूजायां “नमो बरिच” इति ऋक् —*Sayana*).

**Mantra' krtam**, मन्त्रकृताम्, hymn-makers; the seers; the interpreters of the divine speech.

3. **Nanasuryah**, नानासूर्याः, the numerous suns, since they cause numerous seasons (नानालिङ्गत्वाद् ऋतूनां नाना सूर्यत्वम् —*Tait. Ar. I.7.6* —*Nana-suryah*, may be qualifying *disah* or numerous quarters (नाना सूर्या इति दिग्विशेषणम् —*Sayana*).

**Sapta hotarah**, सप्त होतारः, the seven invokers or priests.

**Sapta disah**, सप्तदिशः seven cardinal points or quarters.

**Sapta adityes**, the seven suns, born of mother Aditi, (सप्त ऋदितेः पुत्राः, सप्त ऋदित्याः — *Venkata*), cf. ऋष्टो पुत्रासो ऋदितेः — X.72.8 (सप्त ऋदित्याः ऋदितेः पुत्रा घातादयो मार्तण्ड वजिताः = *Sayana*, *Dhatr* etc. eight *Adityas* minus *Martanda*).